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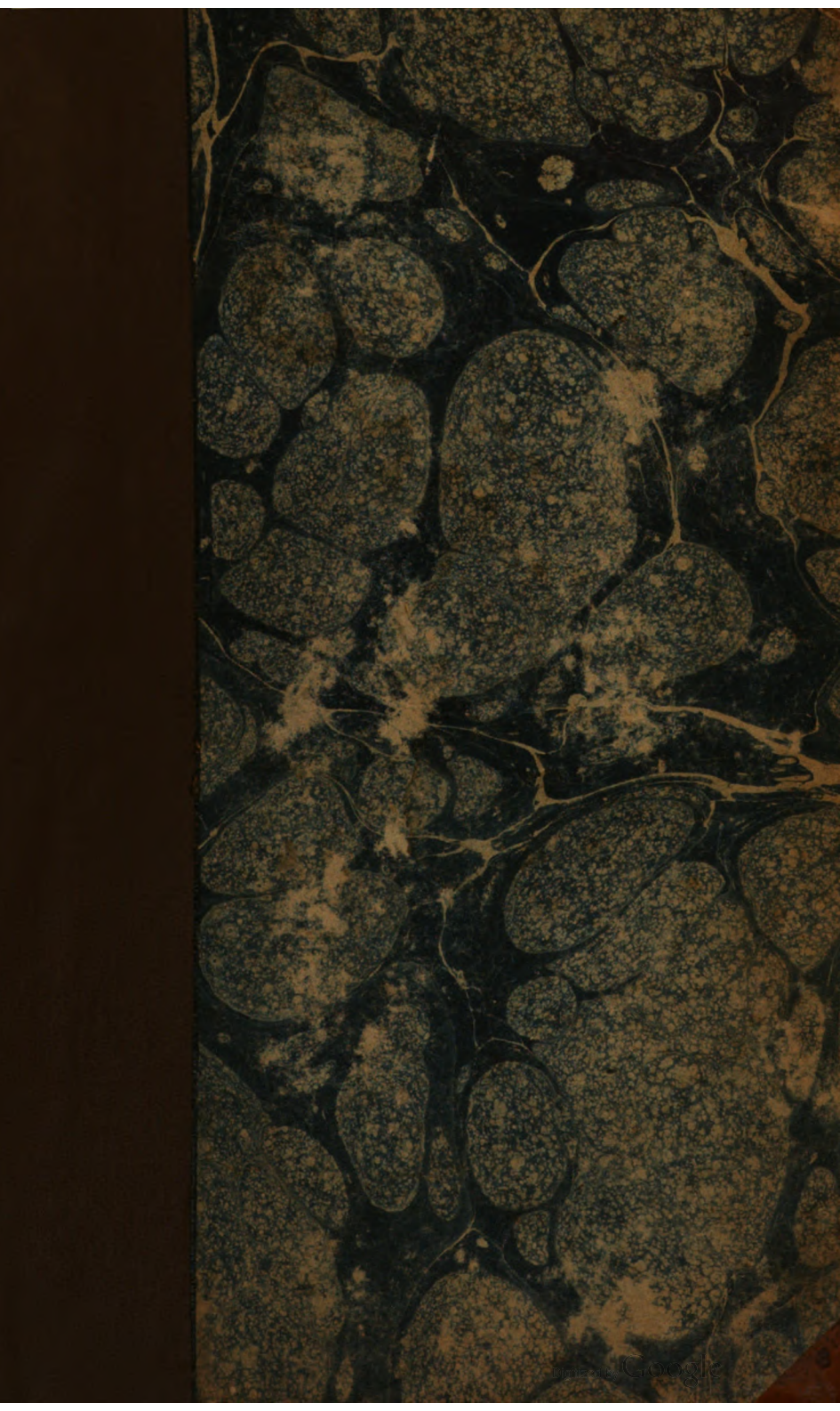
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GIVEN BY

John C. Hayden M.D.
March 24 1866



11.3.

THE
Massachusetts
MISSIONARY MAGAZINE,

FOR THE YEAR 1805;

CONTAINING

Religious and Interesting Communications,

CALCULATED

TO EDIFY CHRISTIANS, AND INFORM THE RISING GENERATION.

The profits of this work are to be applied to the support of Missionaries in the New Settlements and among the Indians of North-America.

THE EDITORS APPOINTED BY THE SOCIETY ARE,

Rev. Messieurs

NATHANAELEMMONS, D.D.	ABIEL HOLMES, A.M.
DAVID SANFORD, A.M.	JONATHAN STRONG, A.M.
DANIEL HOPKINS, A.M.	SAMUEL WORCESTER, A.M.
SAMUEL SPRING, A.M.	JACOB NORTON, A.M.
JOSEPH BARKER, A.M.	PAUL LITCHFIELD, A.M.
SAMUEL NILES, A.M.	ELIJAH PARISH, A.M.
SAMUEL AUSTIN, A.M.	

VOLUME III.

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FOR THE EDITORS.

1805.

Period. 1173
Vol. 3

1805

THE
Massachusetts
MISSIONARY MAGAZINE.

No. 1.]

JUNE, 1805.

[Vol. III.]

A FRIENDLY ADDRESS
TO THE MASSACHUSETTS M. SOCIETY.

Beloved Brethren and Friends,

WHEN you recollect the numerous embarrassments and discouragements, which attended the institution of the Society, the unexpected success, with which our infant exertions have been crowned, and also attend to the danger of neglecting our inestimable object, and our indispensable obligations to support it, by the Magazine, and all other expedients, you will excuse the freedom of the following remarks. There is a call for our united exertions in all respects, because we live in times of imminent temptation and danger.

The rapid increase of the number of our members, whose annual tax relieves the treasury; the pleasing reports of our Missionaries, who explore the Eastern and Western Districts, and the ardent attention paid to the missionary interest, at our stated meetings, in connexion with the increasing habit of our congregations and friends to furnish pecuniary means, by liberal contributions, are animating tokens of the smiles of Heaven, and grounds of encouragement to proceed in our laudable exertions.

But how shall we progress with influence and honour, except we all, in our respective spheres of action, pay proper and sacred attention to the best interest of the Society? How shall we maintain our reputation and extend our usefulness, except like good soldiers we faithfully and valiantly guard and protect our standard?

1211

standard? As both officers and soldiers, who have pledged their honour to defend their country, will follow their standard, and even hazard their interests and lives to preserve it from the hand of the enemy; so, my friends, we must defend the standard of the Missionary Society. *I mean the Magazine.* This is our Flag. This is the Ensign of our disinterested band. For after much friendly deliberation and discussion, exclusively of private emolument, we raised it, and by solemn profession consecrated it to the advantage of distant souls, who are comparatively destitute of gospel vision. The Magazine was published on charitable principles for the sake of thousands, who seldom see the Bible, or hear the voice of Christ's ministers. And have we not repeatedly pledged our best efforts, as Christians and Christian ministers, to support it? Though there are many worldly inducements to neglect the object, yet since there has been a readiness to will, let there be also an answerable performance. Since we have engaged to publish a Magazine, which has proved useful to our readers and the Missionary Fund; and since we have recently resolved to continue it; let us with increasing energy make good our promise. Let us not wait for each other to write, or in vain expect distant communications to supply the press; but, let us all use our pens, and furnish pieces according to our respective abilities. For how can we possibly attach celebrity to the publication, except the Editorial Committee have opportunity to select the best from numerous performances? Surely you do not expect the Publishing Committee will approbate many of their own pieces; for the monthly examination, selection and arrangement for the press require a considerable share of attention and labour. Variety in a publication of this nature is necessary to satisfy the demands of the numerous classes of readers: hence a variety of pens must be employed. We will not assert that writing for the Magazine ought to be our *supreme* object; but it must be one of our *ultimate* objects, if we succeed. United in our exertions to support the Magazine, we stand; but disunited, we fall. All have advantages to promote the interest of the publication. Those who are not qualified to write are probably the best qualified to distribute the work; and if we all put our hand to the interesting business, it will be effected. The Magazine will have an extensive currency, and be marked with celebrity and desirable success. By suitable attention, double and treble the number we have published might easily be distributed. Why will you not then quit the easy chair, exert yourselves, and give us liberty to publish 5000 copies, and furnish the Treasury with 250 dollars every month, or with 3000 every year? For this, and more than this, can be effected by suitable attention. Seeing we have a price put into our hands,

hands, why shall we not improve it? Does not benevolence desire the sphere of usefulness to be extensive? The harvest is great, but the labourers are few; and to increase the number of Missionaries, we must increase the means of support. "Who goeth a warfare at his own charges? Who feedeth a flock, and eateth not of the milk of the flock? Even so hath the Lord ordained, that they which preach the gospel shall live of the gospel. Remembering that our children may have their lot in a barren, distant land, and may soon need the help which others now require; let us, who have the gospel and the means to support it, lose no opportunity to support needful missions. "It is more blessed to give than to receive."

But, while we contemplate the possibility, the probability, and even the certainty of success, provided we properly support the Magazine with united exertions, let us turn the tables, if not too late; and attend to the sad consequences inseparable from neglecting it. Must we be compelled, by the inattention of the Society, soon to discontinue the publication? Shall we disappoint the eager expectations of thousands of children and young persons, who are every month waiting to read the Magazine? Shall we deprive them of the information which the little new book is calculated to afford? Shall we also disappoint the expectations of the devout class of souls, who prize missionary information and Christian narratives? Shall we give the watchful enemies of truth occasion to sneer and say, "Ah! they have not influence to support a Magazine?" Shall we compel those who hate us to despise us; and those who do not love us to make themselves merry with our instability and weakness? Alas! shall we fully and prostrate our standard, and tell the pitiless world to behold our disgrace? Shall we, for the sake of any private considerations whatever, tarnish our reputation? Can we desert the cause we so lately espoused? Can we be willing to see the Magazine languish and die in consequence of parental neglect? God forbid!—We cannot, we will not suffer it. We hope better things of each other, and things which accompany Christian energy and consequent fruit.

Let us then remember our repeated resolutions, and faithfully nourish the promising child of our bosom. Let us, in the use of all necessary means, prayerfully commit it to the Lord, for the benefit of souls ready to perish. We have more reason to encourage the preservation of its life, than we had to fear its birth. We have supported it in its infancy, and we are able to protect and conduct it to a state of maturity. We do not lack talents, so much as resolution, confidence and exertion.

On the whole, if we are negligent and inattentive, the Magazine must despair and die; but if we faithfully exert our abilities, it will yet hope and live, and realize ample success by extensive

tensive utility. Like a young tree, planted in a good soil, it will rapidly grow, and extend many great and spreading branches, which will furnish the most excellent fruit.

AMICUS.

MEETING OF THE MISSIONARY SOCIETY.

MAY 28, 1805, the MASSACHUSETTS MISSIONARY SOCIETY held its Annual Meeting in *Boston*. A large proportion of its Members were present on the agreeable occasion. The interesting business was introduced by prayer by the President. The Rev. Jotham Sewall, one of the Society's Missionaries, employed in the District of *Maine*, exhibited the following summary of his labours in that region:

"From July 5, 1804, to May 24, 1805, I have spent 36 weeks in the service of the Society, in the District of *Maine*. In this time I travelled 2334 miles, preached 295 times, visited 146 families, besides the places where I lodged; baptized 4 adults and 57 children; administered the sacrament of the Lord's Supper 15 times; admitted 17 members to church fellowship; visited 5 schools, and a number of sick persons; heard 6 sermons, attended 8 funerals, 9 church meetings, 12 conferences, 8 prayer meetings, and 3 associations. Collected 2 small churches; opened one town-meeting with prayer; addressed and prayed with one company of militia, and observed 3 days of private fasting and prayer. Received for the use of the Society, from Vassalborough, 10 dollars, 18 cents, Canaan 9 dols. 49 cts. Norridgewalk, 4 dols. Bath, 7 dols. Rev. Daniel Merrill 2 dols. \$32.67.

"Although I have not spent so much time *this year as last* in the employment of the Society, nor preached so often in proportion; nor met with so much success; yet I have gone through more difficulties. In some places, where I have reason to think my labours the year before had been the means of calling up the attention of the people, I have found the Baptists and Methodists have divided the spoil and fermented divisions. In some of the little churches, that I have helped to gather heretofore, difficulties have arose that call for discipline. Some things of this nature have been attended to, and have happily issued. Some places where there has been some prospect in times past for the settlement of the gospel, opposition has increased to that degree, that the friends of truth are discouraged. These things, together with the *wideness* of the field, my inability, both natural and moral, while the calls are so many for help; the unfavourable effects that have followed the travelling

elling of some other missionaries ; the cares of an absent family ; the perishing condition of so many precious souls ; the withholding of divine influences, has, at times, so far sunk and discouraged me, that I have been almost ready to give up the important work, and speak no more in the name of the Lord ! But again the thought that God reigns and is able to do every thing, and that the cause is his, and he is a God hearing prayer, gives me some encouragement. Notwithstanding the many discouraging circumstances, there has been some success attending the last year's mission ; the prospect is encouraging in some places and in some respects. At any rate, the destitute places in the District of Maine, are in a very needy situation, and call for help. That the Lord would direct the Missionary Society to the choice of such men, as may be better qualified, than any that have been hitherto sent into those needy parts, and abundantly pour out his Spirit and bless such exertions, is the ardent prayer of the Society's unworthy servant,

JOTHAM SEWALL."

Messrs. Smith, Riddel, Powers and Waldo, Missionaries in the service of the Society, gave satisfactory accounts of their labours, in the departments assigned them.

A variety of important matters being discussed, and arranged, the Society proceeded to the choice of the following officers for the ensuing year.

The Rev. NATHANAEL EMMONS, D. D. of Franklin,
PRESIDENT.

The Rev. SAMUEL AUSTIN, of Worcester, SECRETARY.
Deacon JOHN SIMPKINS, of Boston, TREASURER.

THE PRESIDENT, *ex-officio*.

The Rev. Messrs. DAVID SANFORD, Medway,
DANIEL HOPKINS, Salem,
SAMUEL NILES, Abington,
SAMUEL SPRING, Newburyport,
SAMUEL AUSTIN, Worcester,
JONATHAN STRONG, Randolph,
SAMUEL WORCESTER, Salem,
ELIJAH PARISH, Byfield,
JACOB NORTON, Weymouth,
JOSEPH BARKER, Middleborough,

TRUSTEES.

In the evening divine service was attended at the Old-South meeting-house. The Rev. Paul Litchfield, of Carlisle, preached a sermon appropriate to the solemn occasion, from Haggai i. 8. *Go up to the mountain, and bring wood, and build the house ;*
and

and I will take pleasure in it; and I will be glorified, saith the Lord; and a collection was made to promote the benevolent design of the Society. The Rev. *Joseph Barker*, of Middleborough, is appointed the first, and the Rev. *Elijah Parish*, the second preacher for the next anniversary.

We have the satisfaction of informing our connexions, that the Society increases in numbers, its funds, by liberal donations, and in its prospects of diffusing the precious truths of the REDEEMER'S RELIGION among our brethren, who are not favoured by the great HEAD of the church, with those religious privileges which we enjoy.

N. B. The missionaries appointed for the present year, are Messrs. *Sewall* and *Riddel* for the District of Maine; *Smith* and *Cram* for the west; *Sanford*, *Niles*, *Austin*, *Strong* and *Dickinson*, for Rhode Island, in consequence of a request from some of the inhabitants of that State.

The Rev. Mr. Cram, it is expected, will devote most of his missionary labours to the Indian tribes on our western frontiers.

The Society, agreeably impressed with gratitude to Societies, and individuals, for their several donations, appointed the subscribers to return their thanks to the benevolent donors for those generous manifestations of their approbation of our Missionary Institution, and cordial wishes for its prosperity.

DANIEL HOPKINS,
SAMUEL WORCESTER,
JOHN PUNCHARD.

REPORT

Of the BOARD of TRUSTEES of the MASSACHUSETTS MISSIONARY SOCIETY, communicated at their Sixth Annual Meeting.

BOSTON, MAY 28th 1805.

THE Board of Trustees of the Massachusetts Missionary Society, in fulfilment of the design of their appointment, have taken into review the affairs of the Society committed to their management, which they have endeavoured to conduct to the best of their discretion. At the commencement of their official duty, the Rev. Jotham Sewall was appointed a missionary to the District of Maine, for the whole of the current year. Mr. Sewall accepted this

this appointment and immediately entered upon the services assigned him. His journal is received; and it appears, that he has been diligent and indefatigable in his missionary labours. Though not highly successful, he has not laboured in vain. His preaching has been hopefully attended with a blessing on the minds of some.

They appointed also the Rev. Jonathan Powers to a mission in the same field of missionary labour. His term of service was fourteen weeks. He accepted, and has executed his mission to the satisfaction of the Trust.

The Rev. David Smith, agreeably to appointment, has performed a mission of six months upon Black River, in the state of New-York. By the details he has communicated, and from collateral evidence, it appears that he has been abundant in preaching, attending conferences, visiting families, and other parts of missionary duty. He mentions that he generally received a cordial welcome, and the call for his services was urgent.*

Two other missionaries, viz. the Rev. William Riddel and Mr. Moulton were appointed last autumn to visit the western parts of the state of New-York; but having previous engagements, with which they could not dispense, they declined. These appointments therefore failed, except that Mr. Riddel performed about three weeks missionary service in Maine, which, though founded on incorrect information respecting his designation, was agreeable to the Trust. We should be much gratified to be able to add copious details of successes attending the missionary exertions of this year. These blessings have not been vouchsafed to us. We are confident, however, our efforts have produced salutary and permanent effects in the comfort and establishment of the people of God, and the promotion of his kingdom, and that on this ground we are presented with ample encouragement.

The communication of the honorary elections of last season, has contributed to augment the confidence and harmony which happily subsist between us and sister societies. The committee appointed to distribute books have disposed of them agreeably to a vote of the Society. The Cent Institution, with which the Society are acquainted, and whose collections are appropriated to aid their views and enlarge their means, is still in agreeable operation.

With respect to the Magazine, a committee appointed to confer with the editorial committee, and to adjust accounts with them, have reported:

* Mr. Nathan Waldo was appointed in autumn to succeed Mr. Smith in executing a winter mission upon Black River. This appointment he has executed with fidelity.

That they cannot make a statement perfectly accurate. They find, however, that so many of the Magazines are actually sold, as will defray all the expense of publishing and distributing; and yield a net profit of at least 400 dollars. Besides which, there will remain at the command of the Society six thousand six hundred Magazines of the second volume on hand, to be sold or distributed gratis as they please.

There are also a considerable number of copies of the first volume, part of them bound, to be disposed of as the Society shall direct. On the whole, the Magazine, besides answering the purpose of disseminating useful instruction, furnishes the Society with considerably augmented means of extending the charitable ends of its institution.

The Trust are of the opinion, that the contributions to the Society are more liberal this season than they have ever been at any preceding period; that its resources generally are extending, and that the Society has no reason for discouragement, but are addressed with increasing inducements to proceed with zeal in the good work in which they are engaged.

NATHANAEL EMMONS, *President.*

ATTEST, SAMUEL AUSTIN, *Secretary.*

EXTRACTS FROM MR. ABBOT'S DIARY.

(Continued from p. 453, vol. 2.)

No. VI.

His manner of Beginning and Closing the Year with God; and the religious notice he used to take of his Birth-Day.

1730, **T**HIS being the last day of the year, I reflected on Dec. 31. the mercies of God to me, especially in the year past, and praised him for them; for personal, for family and relative, and public mercies. And I did confess, and desire to repent of, all the sins I could call to mind, that I had committed this year, and in my whole life; and did earnestly beg of God the pardon of them, for CHRIST'S sake, and strength against them for the future—And I did earnestly beg of God, that I might remember from whence I am fallen, and repent, and do my first works: And might have more delight in his service, and a greater zeal for his glory than ever.—I hope I closed

ed this year with God. O that as I have ended this, I might begin the next!

Jan. 1. 1730.] I hope I desired to be truly thankful to God for all the mercies of the last year, as well as my whole life; and to be humbled for all my sins: and begged his gracious presence with me this year.—I begged that if it were his blessed will, he would *spare me this year also*: And if he should, that he would prepare me for all the duties of it, that I might be more lively and upright in his service than heretofore—: That I might spend his Sabbaths better, and profit more under all his ordinances—That I might be enabled to discharge faithfully all my duties to God, and man, and my own soul; and have my whole conversation as becomes the gospel of Christ.—And I desired to be fitted for all the afflictions I might meet with, and might carry it aright under them—I prayed that God would please to give me a comfortable portion of the good things of this life, or a heart suited to my condition.

But if the sovereign and glorious God should say concerning me, *This year thou shalt die*; I earnestly prayed that he would fit me for a dying hour; that he would not take me out of this world, till I have by faith seen the Lord Christ, and heartily embraced him, and should be able to say, *Now let thou thy servant depart in peace, for mine eyes have seen thy salvation*. I prayed, as I have often before, for an *easy, peaceful, and triumphant death*. For a glorious resurrection, and a part in the blessedness of that world, where I shall be freed from all sin,—shall no more be tempted to sin,—no more be inclined to sin,—neither shall it be ever possible for me to sin any more—But I shall be perfectly holy, and completely happy, in being made like to CHRIST in a glorious manner, and in the enjoyment of GOD and CHRIST, forever and ever. Amen, Amen!

August 3, 1731.] I am twenty years old this day. And that I might spend the day well, I proposed to do these things, *viz.* (1) Call to mind as many as I could of the favours of Heaven that I have received in the whole course of my life, that I might bless God for them. (2) Bring to my remembrance as many of my sins as I could, that I have been guilty of, whereby I have abused and forfeited these favours, that my soul might be humbled within me. (3) To pray earnestly to God for his gracious presence with me, and blessing upon me, throughout the remainder of my life. (4) To praise and thank our most gracious God for his favours to my dear and near relations, and to pray particularly for them. (5) To examine myself, whether I have indeed a work of grace wrought in my soul, and am a new creature or not. (6) Solemnly to renew my covenant with the glorious God, and devote myself afresh to him.

For

For my assistance in the first of these, I made use of Mr. Flavel's discourse on Providence. For my help in the second, I made use of Mr. Vincent's exposition of the commandments. For the third and fourth, my own consideration. For the fifth I made use of some rules mentioned in Mr. Gearing's life. For the sixth, I had regard to Mr. Alline's covenant. I spent about five hours in secret this day, in performing these duties.—And having in the close of all, renewed the dedication of myself to the Lord Jehovah, in an everlasting covenant, I at the same time humbly said before the glorious God, *That unallowed miscarriages, contrary to the settled bent of my soul, shall not make void the covenant : For so thou hast said.*

August 3, 1733.] I hope I spent this my birth-day acceptably, in the exercises of piety suitable therefor. I closed the day with examining myself concerning the *new birth*, (which I hope I have experienced) and with renewing my covenant in a solemn manner before the Lord. O Lord, make my heart upright with thee, and steadfast in thy covenant !

(The year 1733 was the *last* that he lived through ; he closes *that*, and begins the *next*, which is the *present* and his *dying year*, with more than ordinary solemnity.)

1733. Dec. 31, Monday.] I spent this day most sensibly in the fear of God. My soul was humble, devout, and serious in confessing and bewailing the sins of my life, especially of the year past ; earnest in its cries for pardoning mercy and sanctifying grace : It felt a holy joy in admiring and adoring the blessed God, for all his benefits to me in the whole course of my life, and more especially this year ; in that my life has been spared, notwithstanding the bodily weaknesses and languishings I have laboured under. That my relations have been spared, and made blessings to me ; and that my life has been brightened and sweetened with many comforts and delights.—But I desired above all to magnify the Lord and praise him, for the measures of restraining grace I have experienced, and for the sweet influences of his Holy Spirit upon my soul, both in providences and ordinances. And especially for the reason I have to hope, that he hath begun the good work of his grace in me, which he will perfect to the day of CHRIST'S appearing. I offered praises to God for favours conferred on relatives, entreated their continuance, and a sanctified improvement of all.

I desired to mourn for public sins, (for my share in them especially ;) and prayed for reformation, and the bestowment of all needful public blessings.—My family offerings were suited to the day.—I had much warmth and affection in these exercises of piety, so that I went on cheerfully in them.—Was of a calm and composed frame in the intervals of my devotions ; some of which time I spent in religious conversation.—Thus I closed

closed the year with God, as far as I can remember, in a better frame than ever.—Lord! How sweet! O! how sweet are holy duties, when my heart is quickened in them by thy blessed Spirit! None of thy commands are then grievous, but every thing in religion exceeding pleasant. O! bring me to the endless joys and delights of the upper world.

Jan. 1, 1733, 4.] I spent a considerable part of this new year's day in secret, rejoicing that God had brought me to see the light of it.—Begging the pardon of my past ingratitude, and mis-improvement of divine favours.—Imploring the gracious presence of God with me, the whole of this year. I desired that if it should please God to spare me this year also, I might be the care of his special providence; be guarded by his good angels, be directed and prospered by him in all my ways, and rest entirely satisfied in all the dispensations of his providence.

And especially that my soul might get good by providences, and be fat and flourishing under all the means of grace. That, through the influences of his blessed Spirit, I might glorify him in every relation, condition, and circumstance of life; in all my actions, natural, civil, and religious, more than ever yet I have done. That I might wisely and faithfully improve my time and talents, so as to give up my account with joy.

Or if this should be my *dying year*, I humbly desired that I might have an *easy*, a *joyful*, and TRIUMPHANT DEATH,* since my dear Saviour had taken away its sting—That this may prove a *happy new year* to me, whether I live or die.

I examined into my experience of the *new birth*.—And in the evening devoted myself to the Lord in an everlasting covenant.†

Looking back upon the devotions of the day, I had reason to hope there was sincerity and uprightness of heart in them, and that therefore, through a precious Redeemer, they would be pleasing to God, though imperfect. I desire to eye a glorious Saviour in all my transactions with Heaven. First I would look up to him for strength to do all. And then, when all is done, I would depend upon his merits, righteousness, and intercession, even upon these only, for my pardon, and the acceptance of my person and services with a holy God. Lord! I desire to see myself to be *nothing at all*, and to see that thy grace is ALL IN ALL. Lord, enrich my soul more and more with the knowledge of thee! Beautify it with thine image! Delight it with the tokens of thy love and favour! And bring it to the vision and enjoyment of thee, which is the top of its felicity!

* In this he was remarkably heard. See vol. II. p. 297.

† He in a most explicit manner renewed his covenant with God eighteen or twenty times.

BIOGRAPHY.

AT Dorchester, May 2, 1805, departed this life, E. B. aged 30.—She had made more than common progress in human learning and the useful arts, but was unacquainted with real religion until about the 25th year of her age. She often expressed it to a friend, and with apprehensions that she should never arrive to such an attainment. Her mind being thus open to conviction, her friend conceived great hopes of her. The all important time soon came, when an entire change of mind took place. Balls, plays, and all trifling amusements, became distasteful and always continued so. Her conversion was very manifest to herself, and to her friends. It was not accompanied with distressing fears and terrors, as often happens. GOD opened her eyes to discern true religion, and she cordially embraced it.

She expressed surprise to a friend that, although there were in the house so many books on experimental religion, she never before knew what it was. To these she now paid all attention. She was supplied, also, with all the religious magazines that were published, and she perused them with great delight. She paid strict attention to the duties of the closet, and laid down for herself rules for her conduct in life. Thus she followed on to know the Lord. But, as too common with young persons, her religious views, after a few years, became less bright, and her religious ardours somewhat abated : but when her sickness came on, and God lifted up upon her the light of his countenance, all was light and peace. She said she should always be thankful to God for this sickness ; and expressed the most lively sensations of gratitude for his returning favours.

In the beginning of her sickness she was under doubts and fears. She was, at times, greatly distressed. She said she was afraid to die. She was unprepared. It was not so with her as it had formerly been. She was the greatest of sinners. She could do nothing to help herself.—She was directed to look to Jesus—to ask of God resignation to his will.

Soon after, on a Saturday evening, her mind became more calm, and considerably resigned ; and she enjoyed the comfort of it the ensuing week, but she kept it to herself. On the next Saturday evening, her mind was so deeply impressed, that she could no longer refrain, but spake out with rapture—"I am assured of my salvation—every doubt is removed!" And, through her whole sickness, she, for the most part, retained this strong confidence in the mercy of God, through Jesus Christ.

On

On another Saturday evening, on hearing read a striking chapter of this Magazine, she had a very impressive feeling of the realities of religion, and a longing for those events to take place which are usually thought of with dread and terror.

These uncommon views of divine things, she remarked, were but of short duration. On Saturday evenings she seemed most frequently to enjoy divine manifestations.

From evening to evening she had celebrated her Sabbaths. She remembered the Sabbath before it came, and so ordered her worldly affairs as not to disturb the religious exercises of the evening.

As her outer man decayed, her inward man appeared evidently more and more renewed. On the morning of a Sabbath, being asked the state of her mind, she replied, "my mind seems to be swallowed up in praise. The light and joy which I feel, you cannot conceive of, nor I express. How wonderful the mercy of God to such a sinner!" She thus knew by experience the meaning of that passage of scripture, "*rejoicing with joy unspeakable and full of glory.*"

On another morning it was suggested to her, that it was a Sabbath and a sacrament day; and she was asked what were her feelings. She answered that her religious meditations were greatly blessed this morning, and she had the prospect of a happy day; which she said afterwards she had realized.

Her sister slept in the chamber with her, and had the chief care of her. When she came down one morning in the early part of her sickness, she said she had somebody to take care of her, other than her sister. When her meaning was inquired, she said there seemed to be somebody around her bed, who was helpful and assisting, but it did not affright her. She was asked whether she saw any thing. She replied, no; but she felt the impression very strong on her mind, and, though she endeavoured to suppress it, she was not able. She was advised to cherish the impression, that it might be a heavenly messenger, sent to comfort her. The Scriptures abundantly proving the presence of kind, protecting beings with the people of God; and such passages as these were repeated to her—"Are they not all ministering spirits sent forth to minister to them who shall be heirs of salvation?" "The angel of the Lord encampeth around them who fear him;" and Jacob speaketh of the angel who delivered him from all evil. The impression continued through her sickness, and was stronger towards the close of it. She said she seemed to look to him for direction.

She observed to a relation, that it was her opinion that singing made one important part of the worship of heaven, and had she not lost her voice she could not refrain from singing aloud.

At

At a time when she had very lively views of the realities of the world to come, she said to her mother, "when I am dead you will be weeping and mourning; but I shall be singing hallelujahs to the Father, Son, and Holy Spirit."

She conversed of her funeral with the utmost calmness, desiring that her coffin might be plain, and that all things might be conducted without parade and ostentation.—Being asked whether it did not make her feel disagreeably to talk on the subject, she replied, "not in the least."

She had privately contracted with a friend to procure and make her grave clothes; and, when they were brought home, she received them with pleasing satisfaction, and laid them by securely. She repeatedly recommended to have all the things, necessary for her funeral, made and ready, as that would be a time when there would be much to be done.

The kind attentions of her friends in supplying her with those delicacies which a sick stomach in such a case craves, made her very thankful to them, and drew forth lively feelings of gratitude to God, to whom she looked, and from whose hands she received all her mercies. She would be affected with wonder and surprise that Providence should so order, that, at the moment oftentimes, she wished for a thing, she received it.

Her sickness was long; but God favoured her remarkably. Her appetite held out almost to the close of life. She slept about as well as in health, that she had no need of watchers. She was free from pain. Her faith was strong, her mind tranquil, and she enjoyed frequently special tokens of the divine favour. So that to her numerous visitors she was an eminent witness of the power of religion, and the piously disposed beheld with great delight that Scripture fulfilled—"be shall be kept in perfect peace whose mind is stayed on the Lord."

"The chamber where the good man meets his fate
Is privileg'd beyond the common walk
Of virtuous life—quite on the verge of Heaven."

She was not, however, entirely free from the fiery darts of the adversary: especially one evening, being taken with a puking, and thinking she should not live till morning, it was suggested to her that her religion was not real, which filled her with great distress and trouble of mind; but though sorrow endured for a night, joy came in the morning.

She was firmly attached to the doctrines of grace, the religion of our pious ancestors, and in no degree infected with the loose principles and practices of the present age. The great doctrine of regeneration, as she was so happy as to be acquainted with it by experience, she felt deeply its importance. Being asked

* Young.

asked to recommend to a person to make a profession of religion and join the church, she replied, with much spirit, "I will never recommend such a thing to any one till they have experienced a change of mind."

The trifling conversation and careless lives of many professors seemed to give a stimulus to her exertions; for, to profess one thing and do another, she detested as gross hypocrisy. She mentioned with emotion and concern, that she knew some, who, though notified of the sacrament the Sabbath before, were so inattentive and felt so little its importance, as even to forget it when the time came.

Her longings for the life to come were ardent, as appeared to all around her, and as she often expressed: but then she would check herself—"I hope I am not impatient. O Lord Jesus, (she would say) come quickly. O death, where is thy sting? O grave, where is thy victory? Thanks be to God who giveth us the victory through our Lord Jesus Christ!"

Having a theoretic knowledge of the symptoms which usually terminate such disorders as hers, she watched daily for them, and welcomed their appearance. She was anxious to know of her doctor how long she might continue; and, when informed that in one day it was probable her present life would end, she cried out, "O joyful news!"

"In hopes of glory to be quite involv'd,
To smile at death, to long to be dissolv'd,
From our decays a pleasure to receive,
And kindle into transport at a grave!
—What equals *this*?"—

Being asked, the day before her death, how were her views of the world to come, she answered—"beautiful."

On the day of her departure, her mind was somewhat deranged through want of sleep the preceding night; but she manifested the same exalted hopes and firm confidence in the mercy of God through Christ, which she had possessed through her sickness, and died without a struggle, and we trust her happy spirit has taken its flight to the abodes of immortality. "*Blessed are the dead which die in the Lord.*"

"Our dying friends are pioneers, to smooth
Our rugged path to death; to break those bars
Of terror and abhorrence nature throws
'Cross our obstructed way, and make
Welcome, as safe, our part from every storm.
————— Smitten friends
Are angels, sent on errands full of love—
For us they languish, and for us they die."^a

For the Massachusetts M. Magazine.

ON PRIDE.

IN order to be truly virtuous, we must properly consider our relation to other beings, and estimate ourselves according to this relation. Humility, the most essential virtue, will invariably be the consequence. Those, who possess this virtue, elude the force of many external evils; and live secure from anxiety and remorse. Though their situation in life be less eligible, than that of others; yet a consciousness of their unworthiness excites their gratitude for the favours, they enjoy; and renders them submissive under every trial.

But pride has a contrary effect. This, except selfishness, is the most ancient of all the vices, that degrade intelligent beings. It found admission into our world at a very early period; and has formed a part of every human character, except one. The term is often used in a limited sense, to denote an extraordinary degree of haughtiness or vanity. But if pride be considered in its original and proper sense, as an unjust estimation of one's self, it will evidently appear to be one of the primary sins. Not to mention the fallen angels, nor the first disobedience of man, let us observe some of those frequent irregularities, which disturb societies, and involve so many of our fellow-creatures in infamy and ruin. To what, more naturally than pride, can we attribute that party spirit, which is predominant both in the religious and political world? This exalted esteem of self renders men too wise for instruction and too important for reproof. Hence it produces ignorance, superstition and bigotry; and may be justly accused of all the fatal consequences. Ambition is pride's attendant, and a swift executor of her mischievous designs; I mean that ambition, which has honour for its object, and thus seeks to exalt self, by degrading others. The debauchee, lurking under the covert of night, impiously presumes to sacrifice even chastity to his brutal indulgence. For so highly does he value himself, that he wishes to render every thing subservient to his gratification. Though after his conduct has rendered him loathsome to himself, he may continue it as an opiate; yet the stupid monster remains a detestable monument of the fatal effects of pride. The deluded miser, believing that happiness consists in the possession of riches, can deliberately oppress and defraud for the sake of unnecessary gain. Pride has magnified his worth, and in the same ratio diminished that of others in his estimation. For the same reason the slanderer seeks to exalt himself upon the ruin of others' fame.

Pride has a still more pernicious effect, as it produces that spirit of revenge, which has proved fatal to so many individuals and societies. It is this blind selfishness alone, that can so insatiate

uate men, as to induce them to assume the prerogative of Deity in repaying vengeance. A variety of circumstances may operate as a restraint; but when a false sense of honour gives scope to passion, the consequences are shocking to humanity. The impious swearer would be thought to despise the commands of Heaven, and to possess that courage, which is proof against the fear of hell. In all these instances habit may operate, when the way is prepared: but the foundation of every vicious habit is pride. This rebellious principle operates in a great variety of ways, and assumes ten thousand forms. It sometimes lies concealed in the secret recesses of the heart, and gives an imperceptible taint to actions, apparently virtuous. But though many plans have been concerted to conceal it from the world; yet few if any have been entirely successful. It evidently influences the actions of infants. As soon as they begin to act, they discover a selfish disposition, which clearly proves, that they are destitute of holiness, and of course unfit for the society of the blessed. Pride is clearly manifested in that contempt, which is so often shewn to divine ordinances. What can be a greater evidence that a man is proud, than to see him despise, and feel himself above Jehovah, than to see him ridicule as superstitious and bigotted, those who contend earnestly for the faith once delivered to the saints, and who seek to honour and praise Christ. A man swollen with pride, will sometimes endure the mere form of religion, because he knows that God is not honoured by it. But when he sees those around him, walking according to the ordinances of the gospel, meeting frequently for pious conversation and prayer, especially if they are much engaged, how industrious he will be to weaken their hands, to cast some reproach upon them, to prevent them from honouring that holy Being whom he is unwilling to have superior to himself. Certainly opposition to such positive commands of God, can arise from nothing but that proud disposition which renders men unwilling that God should be glorified and obeyed. These very men are willing that their neighbours should zealously pursue the vanities of the world, and that they should honour those rulers whom they themselves love; and while in their company are willing to hear them converse about any thing, rather than doctrinal and experimental religion. This would not be the case had not real religion a tendency to humble them and to exalt God.

Hence we may see the dreadful depravity of our fallen race. The most specious actions of those, whose hearts have not been humbled by sovereign grace, are but different expressions of pride, or real rebellion against Heaven. None but humble, penitent saints are free from this ruling principle. Why are meek and peaceable and useful members of society despised and insulted?

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It is because they rejoice that God rules and will do all his pleasure; it is because they seek to glorify Jesus, whom a sinful world wish to degrade.

JUVENIS.

ORIGINAL LETTER

From a Minister in his 90th Year, and but a few weeks before his death, to one of his young Parishioners, who had lately made a public profession of religion and commenced preacher of the gospel, and was soon after visited with dangerous sickness.

—, Oct. 24, 1803.

DEAR SIR,

WHEREAS I have not visited you under your present confinement by sickness, I should not wonder if you conceived me void of gratitude and sympathy towards one, who has proved himself of a friendly and benevolent disposition towards me under my increasing infirmities of age; but as you are no stranger to my circumstances, I presume you will put a more candid construction upon this neglect of mine. However, had I not heard of the difficulty of speech which you laboured under, and reflecting upon my own defect of hearing, I should have taken more pains to have paid you a personal visit before now; but I thought under these circumstances it would be likely to prove more prejudicial to you, than profitable to either of us; I say, for such reasons, I have suspended any further attempts of a personal visit at present, and instead of it, have essayed to write you these lines; for I know myself not a little indebted to you for your repeated assistance afforded me in public under my manifold infirmities, which I am not able to remunerate; but I know who can, and will recompense your work and labour of love, which you have shewn to me and my people under our indigent circumstances, especially if done (as I hope it was) out of a religious regard to Him, who is not unfaithful, and has said, that even a cup of cold water, thus given, shall not be forgotten. Much less can we suppose that any special services done for the interests of the Redeemer's kingdom, from a principle of love to him, can go unrewarded. Yet all this reward is of mere free, rich, sovereign grace alone. May I not hope that you have experienced some tokens of this gracious dealing from your covenant God and Saviour under your present confinement by sickness? since Jesus is said to ^{only} be afflicted with his people in all their afflictions, i. e. he is always present with them by sympathy and his divine supports, whether they

they have such sensible divine consolations of his Spirit or not, as they desire. For he saith to every true believer, "I will never leave thee nor forsake thee." Therefore, such may with humble boldness say, "the Lord is my helper," even although for a time he walks in darkness and hath no light, whilst he doth trust in the name of the Lord and stay himself upon his God, *Isaiah* l. ult.

My dear Sir, although the present dispensations of Providence may seem to bear a gloomy and dark aspect upon you, viz. that you should so soon be laid under confinement by sickness, just after you had entered into a solemn covenant relation with God, with a purpose to serve him in the work of the gospel ministry, by his gracious assistance; I say, at such a season as this, when you had just begun to enter into this sacred employment, that you should meet with such a let, as to prevent your further pursuance of that design at present; I say, this, perhaps, may spread a gloom upon your mind, through the instrumentality of Satan taking an advantage from your bodily disorder to put a wrong construction upon it. But God's ways are not as our ways, but as much above them as the heavens are above the earth. Wherefore, as an antidote against such a temptation, you may recollect that immediately after our Saviour's baptism, accompanied with a voice from heaven, saying, "this is my beloved Son," &c. he was led of the Spirit into the wilderness to be tempted of the devil; and this was also just before his entrance upon his public ministry, to make him more perfectly qualified for his office, as the Saviour of sinners, who being himself tempted, can more compassionately sympathize with and succour them that are tempted. Now is it not enough that the servant be as his Lord, in this respect? nay, is it not a singular honour to be brought into conformity to him, who was made perfect through sufferings? Wherefore, we may put our sufferings in the cause of Christ among our chiefest privileges, according to what is written in *Phil.* i. 29. "For to you it is given in the behalf of Christ, not only to believe on him, but also to suffer for his sake." But I must break off abruptly from writing, as I often do from preaching, lest I make a bad matter worse, through my failing eyes, and shaking hand, as well as shattered head. But would only add, that I trust that you will soon be able to discern by happy experience, that all those things which seem to be against you, God has meant for good. As you have lately by profession, and I trust sincerely committed yourself to the Lord Jesus Christ, as the physician both of your soul and body, to heal the maladies of both in his own way and time; if so, you can't fail of a thorough cure in due time, whilst you carefully observe his prescriptions, who is the only infallible Physician of the soul and body, and perfectly knows the constitution

tion of both, and the diseases that attend every one of his patients that has applied to him by faith for a cure. He knows how and when to use corrosives, and when anodynes and cordials, when the former have had a sufficient operation to prepare for the latter; and as soon as he can with safety indulge us with divine consolations, he will not defer it one moment, for he never afflicts willingly, his covenant servants especially; but only when there is need of heaviness, and then it is but for a season, yea, a short season, perhaps for a night, and joy comes in the morning. Therefore, my brother, let us, under all our sorrows, wait on the Lord and be of good courage, for he will strengthen our hearts. Let us hope in the Lord, that we shall yet praise him, as the health of our countenance and our God.

So I rest, your obliged friend, &c.

I — H —.

To Mr. —

P. S. I shall make no apology for the many interlines, blots and other blemishes of this letter. If my dim sight and unsteady hand, and other infirmities will not excuse me, I am content to bear the blame. I have not time to transcribe it, nor skill to amend it, under my present circumstances. If you can pick out any thing profitable from it, I doubt not but you will accept my friendly, though poor attempt therein.

FOR THE MASSACHUSETTS M. MAGAZINE,

A SIMILITUDE,

Extracted from a Sermon on Phil. ii. 12, 13. "Work out your own salvation with fear and trembling," &c.

A PERSON finds himself in the midst of a hideous forest and thicket, in which are impassable mountains, swamps and dreadful precipices; he himself is sick unto death, and not able to walk a step, while he sees himself surrounded by hungry lions and innumerable other beasts of prey, threatening to rush upon him and devour him. On consideration, he finds he has brought himself into this dangerous, wretched state, by his own inexcusable folly, and that his disorders and weakness are really his own fault; that he has greatly abused the Lord and owner of the territory in which he is; that he might therefore, justly, in his displeasure, deliver him to the tormentors, and to be miserably devoured by fierce beasts of prey. While he is in this situation, giving himself up to de-
spair,

spair, as wholly lost and doomed to inevitable destruction, the great personage, the owner of the forest and all it contained, appears to him, and tells him that though he had abused him, and had ruined himself, by his own inexcusable folly, yet he was ready to forgive him, and was able and disposed to cure him of his disorders, and give him strength to walk, and to extricate him from the evil and dangerous state in which he was, and make him happy in the most agreeable circumstances. Upon this, he stretched out his hand to him, and bid him take hold of it, and he should be safely led out of this horrid place. The poor man felt an invisible energy accompanying this proposal and command, by which he was strengthened and willing to lay fast hold of the nobleman's hand, and to trust wholly in him as his deliverer, pleased to be wholly dependent on him for all the good he wanted, having in himself not the least sufficiency to help himself, and being utterly unworthy of the favour now offered to him, firmly believing the truth and ability of his patron to accomplish all he had promised.

"The nobleman told him, that though he depended wholly on him for all his strength to act and walk, and every volition to exert himself in order to escape the dangers of this wilderness, resist the wild beasts, pass through the swamps and miry marshes, ascend the steep mountains, and stand firm on the brink and side of dreadful precipices, and arrive at the promised land; yet he must be active, and work out his salvation in the exercise of his own care and constant labour; he must resist the beasts of prey, and by his watchfulness and exertions, in every step of the dangerous, difficult way he had to go, he must persevere in his work, and in obedience to him, till he should bring him to a place of safety and rest; that, in a sense of his own insufficiency to will or do any thing in this travel in order to his salvation, and his total and constant dependence on his patron, for disposition and strength to will and do, and persevere in the work before him, he must keep his eye upon him, and place all his trust in him, keeping hold of his hand, or of a strong cord which should be fastened to himself, his patron, and always be in his reach, when his hand was not. And in this way he should be carried safely on to the land of promise.

"Thus the poor man set out, confiding in the power, truth, and faithfulness of his patron, and disclaiming all confidence in himself; continuing his course through hideous swamps, and over high and steep mountains, and on the edge of dreadful precipices, where by losing his hold or taking one wrong step he should fall and be dashed in pieces in a moment, unless prevented by his guide, making use of the strong cord when his patron was out of sight. Thus he went on in the exercise of constant care
and

and watchfulness, and incessant exertion, taking heed that every step of his should be according to the direction of his leader; and found that the efforts which he made to resist the wild beasts of prey, which continually sought to devour him, were effectual to make them fly from him, and thus he kept himself from their deadly touch. The farther he went, he became more afraid of displeasing his guide, who was so worthy, kind and condescending; and increased in a sense of his danger if left to himself, and the certainty and dreadfulfulness of the destruction which would in that case await him; confiding altogether in the power, wisdom, truth and goodness of his patron.

"He sometimes, in a measure, forgot his own weakness, and constant dependence on his patron, and attempted to stand and walk in his own strength; but this always cost him dear; for when he thought thus to stand, he certainly fell, and it proved the occasion of shame and humiliation. And he made many wrong steps, which he knew were offensive to his patron, which filled him with shame and pain, and served to increase self-aversion and diffidence in himself. Thus he went on through all the difficulties and dangers of the way, in fear and trembling, increasing in self-diffidence and humility, and in his humble dependence and trust in his able, faithful patron, till he came to the promised land of safety and rest, where he is to live a happy and endless life."

May 9, 1805.

TO THE EDITORS OF THE MASSACHUSETTS MISSIONARY MAGAZINE:

GENTLEMEN,

If you think the following extract from a letter, written by a young gentleman in Williamstown, Mass. to his friend in —, worthy of a place in your Magazine, you have liberty to insert it. B.

WILLIAMSTOWN, MAY 28, 1805.

Dear Friend,

NOT long since, I went to Bennington in company with —. The object of our visit was to see the late converts, and learn the state of religion in that place. The religious attention subsided more than a year ago: but the effects are still visible, and will undoubtedly last forever. The principal families were among the subjects of the reformation. Young gentlemen and ladies were hopefully converted; of the

the latter, perhaps three to one of the former. Why does a sovereign God make this distinction?

Religion, as usual after great awakenings, seems to decline; professors are cold and dull; and religious meetings are not well attended. Why does God after such a great work permit his saints to become lukewarm?

We visited one family, where the parents and four children are professors. With them we spent an agreeable afternoon. How delightful it was to see the youth so solemn. We visited likewise Mrs. — whose exercises were very remarkable. She had been so impressed with the worth of souls, that she went among her neighbours, and warned them earnestly and with tears. She says her mind was so engaged in religion, that she enjoyed its pleasures continually, whether at home or abroad, awake or asleep. She appears to be humble.

We spent the Sabbath with Judge —. He conversed most of the time respecting Christ's personal reign of a thousand years on earth. He is confident the Saviour will come. I had never before attended to this interesting subject, and, therefore, was able to make but few objections to the sentiment. He has many passages of scripture to support it; and the only way to evade the belief of it, is to spiritualize them. If it be true, it is a comfortable sentiment to "all them that love his appearing." But it will be a day of wrath and terror to Christ's enemies; for "every eye shall see him, and the tribes of the earth shall mourn because of him."

A son of this Judge is a subject of the late work. He is a lawyer. His wife and sister were also among the late converts. Many others of the first characters both for learning and station hopefully experienced a saving change.

After we returned from Bennington, we had a most delightful conference in this town. Though it was rainy, there was a large collection of people. The Spirit of God appears to be moving on the hearts of many; tears were shed; and solemnity sat on every countenance. Our minister prayed and exhorted with wonderful energy; and Christians seemed to be engaged. How pleasing is the prospect, when we can converse with young people upon the great things of religion, while tears of anxiety and concern fill their eyes.

Not long since, I attended a large conference in Charlemon; and was earnestly requested to exhort the young people, because, as I afterwards learnt, they were in the habit of ridiculing and interrupting the speaker. But I saw nothing of that nature, while addressing them. When we speak to people about their immortal concerns, we ought always to point the address to them without any disguise. This will generally fix

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their attention, and make them feel interested in what is spoken.

I visited likewise a woman in despair, a most affecting spectacle. She has been in this situation three or four years, and has not, she says, enjoyed a ray of hope. According to her account she was changed into a devil in an instant for cursing God. She walks about the house, and stops only, when she can walk no longer. She says, there is no Saviour for her, that she does not possess the natural affections of a human creature, but should be willing to see her husband, or her children burnt. But this I apprehend is merely imagination, for I could not perceive, that she felt any malice. She loves to have Christians come and pray for her. How distressing is her condition! Why is mine any more comfortable? Yet so hardened are the neighbours around her, that they pay no more regard to her, than if she were a lunatic.

When I returned to Williamstown, I found, that the awakening had been considerably extended; and the present prospect is, that it will become general. It is pleasant to visit here, where the utmost attention is given to religious conversation. Several young people have lately obtained a hope; others are anxious and inquiring. In some instances young people are under solemn impressions. Public worship is attended by multitudes more than usual; conferences, of which there are four or five in a week in different parts of the town, are remarkably crowded. The people of God appear to be animated with the pleasing prospect. This surely is a time of refreshing from the Lord.

Not many days since, I visited a young lady, supposed to be on her death-bed. The family had been unwilling to have her hear religious conversation; and even prohibited the minister from seeing her. I never before saw an instance of such amazing stupidity. Though she appears to be sensible in other things, yet she can contemplate death without any concern. I told her plainly and repeatedly, that if she died in her present situation, she would most certainly be forever miserable. When the necessity of a change of heart was mentioned, with strange indifference she wondered what it meant.

I am more and more convinced, that plain doctrinal preaching is far better, than that, in which the passions are chiefly addressed. Man is a rational creature, to whom it is proper to address truth. Every one should know his situation and character by nature; what he must be in order to be happy; and by whose agency alone he can be renewed. If men have only a general idea, that they are wicked and exposed to punishment; that they never did in reality oppose God; and that they should be glad to obey and please him, if they could,
what

what will be their conduct? They intend, if they perish, to throw the blame of their destruction upon God. They are willing to come to Christ upon his own terms, and be saved in his way; but they still fear that God will destroy them; so that they expect to prove, that God will not be true to his promises. For men to say, they are willing to be saved, as God would have them, and yet to fear, that he will cast them off, is one of the highest and most daring impeachments of the divine character.

Some days since, I went to visit a young woman, supposed to be under concern. She appeared to be much affected; and I asked her, if she had ever hated and opposed God. "No—I have neglected religion, and been regardless of Christ; but I never *really* hated God." Did you never feel enmity to his character? "No, not *real* enmity." Then you have always loved God. "Not so much as I ought." But if you love God, why do you feel anxious? "For fear I have been a great sinner." It is impossible you should have been a great sinner, if you have never opposed God; for sin consists in hating his character, and in opposing his government. Are you in any fear of perishing? "Yes." But you are in no danger, you have nothing to fear, if you love God. He never will cast off the righteous; he threatens destruction to none but his enemies; and as you love him you may rest secure. But after all I fear you deceive yourself. The Bible teaches, that all hate and oppose God; and the reason you do not feel any opposition to him is, because you are ignorant of his character, or because you hope he will have mercy upon you, and regard your earnest endeavours to obey him.

Last week I visited a young lady, who gave a relation of her exercises as follows. "I was sensible, that I hated religion and took no delight in Christian company, though I knew, that religion was very important, and absolutely necessary to happiness. I was extremely anxious, and discontented with myself; nothing appeared agreeable to me. I continued in this situation till last Sunday in the morning, when, reading in the Bible God's promise to take from his people the heart of stone, and to give them an heart of flesh, my burden left me, and I felt pleased with the holy character of God. I saw, that he required nothing, but what was right; all his ways and works seemed good. I knew what the Bible meant, felt as if I loved every one, but did not know what was the matter with me in feeling so differently. I thought nothing about being saved or lost; my happiness arose from thinking upon God and his commands. I went to public worship in this frame of mind, and was exceedingly happy in divine service. I began to fear my conviction was wearing off, and that God was about to leave

leave me to go on in my obstinacy. This gave me great anxiety, not because I thought any thing about perishing, but I was afraid to be a sinner."

Yours, &c.

RELIGIOUS INTELLIGENCE.

Revival of Religion in New-Connecticut.

AS cold waters to a thirsty soul: so is good news from a far country. This is amply realized in the accounts of the remarkable revival of religion in New-Connecticut. There God, in his providence, has been in an uncommon manner building up Zion, and appearing in glory. To declare his wondrous works, and make known his mighty acts among the people, is an indispensable duty, and an honour due to his glorious name. It teaches men his character, the glory and variety of his works, animates and refreshes the Christian, affords instruction to the church in the present age, and may be of special advantage to future generations. The people emigrated from various parts into that uncultivated tract for the sake of farms, wealth and worldly good. They were people of various opinions. Many of them were careless, loose, and vicious people, and some were open and bold infidels. They were thinly scattered over a large tract of country, almost without books, without schools, and without teachers, until the Missionary Society of Connecticut sent missionaries among them.

In 1801, the Rev. Joseph Badger was appointed missionary to them, and has continued his labours among them, in that character, until the present time. Toward the close of the same year, the Rev. Ezekiel J. Chapman was sent a missionary to New-Connecticut, as an assistant to Mr. Badger. On his return the Rev. Thomas Robins was sent as a missionary to the same tract. He went out about midsummer, 1803. Mr. Badger, in the term of about fourteen months from the commencement of his missionary labours, visited every settlement and almost every family in New-Connecticut. The other missionaries were laborious, zealous and faithful. But for nearly three years there was no uncommon appearance of a religious nature. The affairs of settlement and worldly pursuits appeared almost wholly to engross the attention of the people. A small church, within this period, consisting of about twenty persons, had been gathered

gathered at Austenburg, the members belonging to that, and to several of the neighbouring towns.

In this state of things, it pleased God, in the month of October, 1803, to begin a very extraordinary work among the people. The attention began among children from six, to persons of fifteen and sixteen years of age. After they had been very seriously impressed, and their convictions and fears increased, they were affected with involuntary exercises, or agitations of body. These were so dissimilar to each other, and in different persons, as to convince every spectator, that they could not be feigned. It was objected by others that they were children of weak and immature minds, and feeble bodies: that people of riper years and judgment would never be wrought upon in such a manner. But it pleased God, in the course of the work, to remove all those objections, by bringing the objectors themselves into similar circumstances. Such have been the convictions and fears of the firmest of both sexes, that they have been filled with trembling, and been unable to support themselves. The work rapidly increased in Austenburg and Morgan, and soon began to appear in other towns. On the 9th of November, Mr. Badger preached at Morgan to a deeply affected assembly. When he took his leave of them many gathered round him with anxious minds, and were all in tears. In the beginning of December he visited Hartford, and found that, within a few weeks, the attention was mightily increased. Many persons were so deeply impressed at this, and other places, as to become as helpless as children. On the 4th of January, 1804, Mr. Badger writes thus, "In this part of the country almost every one hath feeling and life. I never saw such displays of divine power and grace. In Austenburg and Morgan are one hundred and thirty-three souls: there is but one under twenty, and over ten years of age, but what is a subject of deep concern, or of a comfortable hope."

In the river settlements, as they are called, there was also a surprising alteration. When Mr. Badger preached there in October, 1803, he relates, that he imagined them to be the most stupid people he had ever seen: but when he visited and preached there about the beginning of the year 1804, he remarks that the change was greater than he ever before saw. On the 8th of January he preached at Harper's town, at which place the inhabitants of four towns convened for public worship. Though the roads were new and rough, and though a wet uncomfortable snow was falling all the day, yet numbers of people from the distance of twelve miles came to the public worship, and arrived in season. Such was their zeal to hear, and so sweet were the words of life. It was hoped that they came not in vain. It appeared to be a day of God's power to many, and

to some a day of his mercy. In several of the settlements there were wonderful displays of divine power and grace. Convictions of sin were clear and powerful, and the apprehensions of the divine displeasure due to sin were terrible. It is related, that at conferences and at other meetings it was enough to penetrate the most obdurate heart, to hear young people, and even children, of eight and ten years of age, bewail their sins, and desert of punishment. One and another would be heard saying, with apparent distress and bitterness of soul, O what a sinner I am ! O what a fit object of divine wrath ! Their distresses under awakening and conviction were apparently inexpressible. Their joys and comfort on the apprehension of the divine glory and the way of life by Jesus have also been great. It appears by the letters received, that the people have been so deeply impressed at their conference meetings, in their public assemblies, and sometimes in family devotions, that they have not been able to keep their seats without the assistance of others. It is related that this at some times has been the case with nearly one half the assembly. Some have been so overcome and debilitated, that after the public exercises have been concluded, they have not been able to return to the places of their respective abode. Such has been the zeal to hear the word, so great and general the concern, and so earnest the inquiry, what shall we do to be saved, that the people appeared as in the days of John the Baptist, every man pressing into the kingdom of heaven. Happy indeed has been the apparent accession of souls to the divine Saviour.

After much prayerfulness, and the employment of much time in the examination of persons for church fellowship, there was on the Lord's day, June 10th, a general meeting of the people from several towns in a large barn at Austinburg, when forty-one persons were admitted to full communion. Numbers of those who were now received to church fellowship had never before received Christian baptism, but now, upon their profession of Christianity, were baptized. After their admission, the Lord's Supper was administered to sixty-two persons. Mr. Badger observes upon it, " It was the most pleasing, solemn season I ever saw. The wilderness hath blossomed, the fruit begins to appear, and the inhabitants begin to lift up their voice and sing together." The assembly consisted of one hundred and twenty persons. More than one half were communicants.

Lord's day, September 2d. Mr. Badger preached at Harper's town, and administered the Lord's Supper. Before the communion a considerable number of persons were admitted to the fellowship of the church. Among these was one of the principal gentlemen in that part of the country, one of the judges of the court

court and his wife. The Judge was baptized. The number of the communicants was thirty three. The communicants in general appeared to have such a sense of the presence of Christ, and such sweet and joyful communion with him and with each other, that observations were made upon it to this effect, "If such be the communion of the saints in the church militant, what will their communion be when they shall see the king at his table above, and behold him face to face?"

Mr. Badger relates, that in the examination of a large number of persons for the communion, "they appeared with diffidence with respect to their qualifications. Their feelings were those of the poor and needy beggar, who has nothing to demand, but lies at the door of mercy."

The revival has been very considerable at Canfield, so that a church has been gathered and organized there. There are now a number of churches in New-Connecticut, and the sacraments are administered in places in which they had never before been enjoyed.

In a number of letters from the Rev. Thomas Robins, he notices this extraordinary work of God, in New-Connecticut. He writes that many persons in the towns of Smithfield and Hartford were under deep impressions, and that the effects upon their bodies were as great as any which he had seen in Pennsylvania.*

How

* In narrating particular works, which are supposed to be the operations of God, they ought to be related just as they appear to be; but no stress at all is laid on this circumstance, that those under convictions and awakenings have been attended with great and uncommon tremblings and agitations of body; or that they have been overcome with joy on apprehensions that God would pardon and save them. Bodily exercise, be it what it may, profiteth little. The extraordinary effects on the body are no evidence that the work has been genuine, nor is it any evidence against it. God may manifest his greatness and glory, his displeasure or mercy, in such a measure, as to be insupportable to creatures. The prophets were astonished, fainted and became as dead men under the visions which they had of God! When Habakkuk had a vision of the greatness and glory of God, and of his awful judgments, his belly trembled, his lips quivered, and rottenness entered into his bones. When the psalmist was under conviction of sin, his bones waxed old through his roaring all the day long, and his moisture was turned into the drought of summer. When Belshazzar saw the hand writing upon the wall, his countenance was changed, and his thoughts troubled him, so that the joints of his loins were loosed, and his knees smote one against another. The jailor, under a conviction of his sin and danger, came trembling and fell down before the apostle Paul, and said, What must I do to be saved? Here we find men, both good and bad, filled with great fear and trembling. Nothing therefore can be determined in favour of the genuineness of the work from this, nor any thing against it. Both hypocrites and saints have great religious joys.

The

How far this work has been genuine can be determined with greater certainty hereafter, when its effects shall be further known. But Mr. Badger, when he wrote, observes, that among those who had come forward and made a profession, none had been known to conduct improperly.

By recent communications it appears that the work is progressing in various parts of the wilderness: that additions were making to churches: that the seasons of communion at the Lord's table were uncommonly solemn and refreshing.

In this glorious work God hath shown himself to be a wonderfully great, high and holy Sovereign. Some have been taken, and others left. While some places have been remarkably visited, and the people have been all attention to the concerns of their souls, it has been remarked with respect to others, that they were as stupid as the groves in which they lived.

Who can refrain, on reading these accounts, from reflecting on the great and wonderful works of God? How high his ways are above our ways, and his thoughts above our thoughts! While men are planting new countries from worldly motives only, he directs and governs the whole affair; and plants the wilderness, that churches may be gathered unto his Son; that worship and praise might be paid unto him, from regions which were lately the haunts of savage beasts and men; and that he may raise up monuments of his sovereign, infinite mercy, who shall forever love, adore, and worship him in the heavenly Jerusalem. The Trustees of the Missionary Society of Connecticut sent missionaries thither, praying and hoping, that they might be of service to preserve some remembrance of God, his word, Sabbaths and ordinances among the new settlers, to keep alive the almost dying spark of religion, and to preserve a holy seed in the wilderness; and behold what the Lord hath wrought! What a happy fruit of Missionary Societies! What an encouragement to them and to missionaries are such conspicuous smiles of Providence on their exertions! How should it excite the joy and praise of all good people! Rejoice in the Lord, O ye righteous; give thanks unto him, and bless his name: for his mercy endureth forever.

B. T.

CONNECTICUT, May 6, 1805.

The stony ground hearers received the word with joy; but they bear no fruit. But the primitive Christians in believing on him whom they had not seen, rejoiced with joy unspeakable and full of glory, and they bear much fruit. There is therefore no certain ground of argument, or reason of prejudice, for or against a work, on these accounts.

This matter is discussed with great clearness and judgment by the Rev. Jonathan Edwards in his treatise on Religious Affections. Part. II.

ABRAHAM OFFERING HIS ISAAC.

BY REV. JAMES HERVEY.

ABRAHAM; says God—Abraham knows the voice. He had often heard it with a transport of pleasure.—Lord, declare thy will. I am all attention, and all obedience.—But was he not startled? Was he not horribly amazed? When instead of some renewed expression of the Divine Favour, he received the following orders. *Take now thy son—thy only son—Isaac—whom thou lovest—and get thee into the land of Moriah, and offer him there for a burnt-offering, upon one of the mountains which I will tell thee of.*—Was ever message so alarming? Each word more piercing to parental ears, than the keenest dagger to the heart. Every clause brings an additional load of misery; till the *whole* command swells into the most accumulated and aggravated woe.

Abraham, take thy son.—Who, but Abraham, could have forbore remonstrating and pleading on such an occasion?

“Lord, shall I lose my child? Lose him, almost as soon as I have received him? Didst thou give him, only to tantalize thy servant? Remember, gracious God, the name he bears. *How* shall he answer its cheering import? *How* shall he be a source of satisfaction to his parents, or the father of many nations, if thou takest him away in the midst of his days?

“If sin lies at the door, let me expiate the guilt. Let thousands of rams, let every bullock in my stalls, bleed at thy altar. My wealth, blessed Lord, and all my goods, are nothing in comparison of my Isaac. Command me to beg my bread, to be stript of all my possessions, and I will bless thy holy name. Only let my child, my dear child be spared.

“Or if nothing will appease thy indignation but human blood, let *my death* be the sacrifice. Upon me be the vengeance. I am old and grey-headed. The best of my days are past, and the best of my services done. If this tottering wall tumbles, there will be little, or no cause for regret. But, if the pillar of my house, and the foundation of my hopes—if *he* be snatched from me, how shall I support life? or what good will my life do me? *O my son! my son! would God I might die for thee.*

“If it must be a blooming youth, in the prime of his strength, be pleased, most merciful God, to fetch it from some *fruitful* family. There are those, who abound in children. Children are multiplied unto them, and though many were removed, yet would their table be full. There are those, who have flocks and herds; whereas, I have only this one little
No. 1. Vol. III. E lamb;

lamb; the solace of my soul, and the stay of my declining years. And shall *this* be taken away, while all *these* are left?"

Yes, Abraham; it is thy son, and not another's, that is marked out for the victim.—What distress, had he not been supported by faith, what exquisite distress must have overwhelmed this affectionate parent. How could he refrain from crying out, and with a flood of tears?—"If the decree cannot be reversed; if it must be the fruit of my own body; O! that Ishmael, the son of the hand-maid—How shall I speak it? My heart bleeds at the thought; at the thought even of his expiring agonies, and untimely death. But as for Isaac, the son of my beloved spouse, the son of my old age, the crown of all my labours—I shall never survive such a loss. The blow that goes to his heart, must be fatal to us both.

"Yet if he *must* die, and there is no remedy; may he not at least expire by a natural dissolution? May not some common distemper unloose the cords of life, and lay him down gently in the tomb? May not his fond mother and myself seal his closing eyes, and soften his dying pangs by our tender offices?"—No, Abraham. Thy son must be *slaughtered* on the altar. He shall have no other bed of death, than the pile of hewn wood; no other winding-sheet, than his own clotted blood. The sacrificing knife, and not any common disease, shall bring him to his end. And think not to satisfy thy sorrowing fondness, by paying him the last honours of a decent interment. It is my pleasure, that he be consumed to ashes, and made a *burnt-offering*. So that nothing shall remain, to be preserved, or embalmed. It shall not be in thy power to sooth thy grief, by resorting to his grave, and weeping at his sepulchre, and saying, *Here lies Isaac*.

"But if all must be executed; God grant, these eyes may never behold the dismal tragedy! If my Isaac must be bound hand and foot for the slaughter; if he must receive the steel into his bosom; and welter in his own innocent blood, Heaven forbid, that I should *behold* so killing a spectacle."

Even this mitigation cannot be granted. Thou must not only be an eye-witness of his agony, but be the *executioner* of thy Isaac. Thy hands must lift the deadly weapon; thy hands must point it to the beloved breast; *thy own* hands must urge its way, through the gushing veins, and shivering flesh, till it be plunged in the throbbing heart. God will not permit the work to be done by another. The Father, the Father must be the butcher.

Is not the wretched Father stunned and thunderstruck? Does he not stand fixed in horror, and speechless with grief? What words can be mournful enough to express his sorrows?—Unheard of action! Nature recoils at the dreadful deed. How shall

shall he answer it to the wife of his bosom, the mother of the lovely youth? How can he justify it to the world? They will never be persuaded that the God of goodness can delight in cruelty, or authorize so horrid a deed. Will they not take up a taunting proverb, and say at every turn, "There goes the man, the monster rather, that has imbrued his hands in his own son's blood! This is he that pretends to piety; and yet could be so savage, as to assassinate, coolly and deliberately assassinate a good, a pious, an only child!" Might not thousands of such reflections crowd into his thoughts, and rack his very soul?

But God is unchangeable. Positive is his word, and must be obeyed. Obeyed immediately too. Take now thy son. The Lord's command requireth speed. No time is to be lost in bidding adieu to his relations, or in fruitless supplications for revoking the doom. Nay, *cheerfully* as well as instantly must this command be fulfilled. The great Jehovah expects alacrity in his service. Prodigious trial indeed! Yet not too great for a faith, which the Divine Spirit infuses, and the Divine Spirit sustains.

The patriarch knew full well, that obedience is no obedience, unless it be willing and cheerful. Therefore he consults not with flesh and blood. He is deaf to the arguments of carnal reason, and regards not the yearnings of paternal affection. Without a murmuring word, without a moment's delay, he sets out upon his journey. Not so much as betraying the least uneasiness, to alarm his wife; nor heaving the least sigh, to surprise his attendants. And canst thou, Abraham, canst thou persist in thy purpose? Can thy heart firmly resolve, can thy hand steadily execute, this inexpressibly severe task? Most triumphant faith indeed! Deservedly art thou styled, *The father of the faithful*. Thy faith is stronger than all the ties of affection; stronger than all the pleas of nature, or all the terrors of death—even of a death, in its circumstances, far more dreadful than thy own.

On the third day, Abraham lifted up his eyes, and beheld afar off the appointed place. His servants are ordered to keep their distance; while himself, with the fire and the knife in his hands, and his son with the burden of wood on his shoulders, proceed on their way, and ascend the mountain. Mean while the intended victim, wondering to see all these preparations made, and no proper animal near, asks this pertinent question; *My father, behold the fire and the wood; but where is the lamb for a burnt offering?* Sure, this endearing speech, which discovered such a knowledge of religion, and such a concern for its duties, must rouse the father's anguish, and shake his resolution. How can he be the death of so much innocence, and so much piety?

Faith overcomes all difficulties. Unmoved and inflexible, the

the prophet replies ; *God will provide himself a lamb for a burnt offering, my son.* Methinks, I shudder, as we draw near the direful catastrophe. The altar is built ; the wood laid in order ; all things are prepared for the solemn sacrifice. And now the father addresses himself to the fatal business. It does not appear, that the dutiful and pious youth resisted or gain-sayed. He had strength enough to oppose, and speed enough to escape. But since his Creator called, he was content to go. Nevertheless, that the work of destiny might be sure, and no one circumstance relating to a sacrifice omitted, *Abraham binds his son.*

I have known a stubborn malefactor, quite unalarmed, when sentenced to the ignominious tree ; not at all impressed with all the representations of eternal judgment ; yet, when a person came to measure him for his coffin, the hardened wretch was hard no longer. He started ; turned pale ; and trembled in every joint. Even such a circumstance makes no change in Abraham. With death at his side, with death full in his view, he is still the same. He measures his Isaac ; measures those limbs, which he had so frequently and so tenderly caressed ; and if not for the coffin, yet for immediate slaughter.—Having bound him, he *lays him upon the altar on the wood.* There, now, lies Abraham's joy ; Sarah's delight ; the heir of the promises. There he lies, all meek and resigned, expecting every moment the stroke to fall.—O Parents ! Parents ! Do not your bowels yearn ? Is not humanity itself distressed at the scene ? What heart can forbear relenting ? Say, thou who art a father, what thinkest thou of Abraham's obedience ? Couldst thou have acted such a part ?—See the father unsheaths the murdering blade ; makes bare the innocent bosom ; and marks the place, where life may find the speediest exit. *His heart is fixed !* He stretches forth his hand ; and now, even now is aiming the mortal blow—when—rejoice O ye worshippers of a gracious God ! Break forth into singing, ye that are in pain for the tried parent ! The Lord Almighty interposes, in this article of extreme need. The Angel of the covenant speaks from heaven, and with-holds the willing hand, in the very act to strike. God, who only intended to manifest his faith, and make it honourable, bids him desist. God applauds his obedience ; substitutes another sacrifice in Isaac's stead ; renews his covenant with the father ; and not only reprieves the life of the son, but promises him a numerous and illustrious issue. Promises to make him the progenitor of the Messiah, and thereby a public blessing to all the nations of the earth.

QUESTIONS

QUESTIONS.

To the Editors of the MASSACHUSETTS MISSIONARY MAGAZINE.

GENTLEMEN,

AN answer to the following Question, will gratify an inquirer after truth.

It is maintained by some pious divines, that God is the author of the evil as well as the holy exercises of men ; how is this consistent, with the salvation of the elect being wholly of free, sovereign, unmerited grace, and the destruction of the sinner to his own wilful impenitency ?

GENTLEMEN,

A READER of your Magazine, who is desirous of understanding the truths of divine Revelation, wishes to hear reconciled, John xii. 40. "He hath blinded their eyes, and hardened their hearts, that they should not see with their eyes, nor understand with their hearts, and be converted, and I should heal them"—With 1 Tim. ii. 4, "Who will have all men to be saved, and come unto the knowledge of the truth." S.

ANECDOTE.

The following Anecdote is related of the famous Dr. MANTON.

"**B**EING appointed to preach before the Lord Mayor, the court of aldermen and the companies of the city, the Doctor chose a subject, in which he had an opportunity of displaying his judgment and learning. He was heard with admiration and applause by the more intelligent part of the audience. But as he was returning with the Lord Mayor, a poor man following him, pulled him by the sleeve of his gown, and asked him if he were the gentleman that preached before the Lord Mayor. He answered, he was. "Sir," says he, "I came with hopes of getting some good to my soul, but I was greatly disappointed, for I could not understand a great deal of what you

you said ; you were quite above me." The Doctor replied, *with tears* ; " Friend, if I did not give you a sermon, *you* have given *me one* ; and by the grace of God I will never play the fool to preach before my Lord Mayor *in such a manner again.*"



POETRY,

Inscribed on the Tombstone of a Young Man.

"GO, fair example of untainted youth,
Of mildest wisdom and pacific truth ;
Compos'd in sorrow and in joy sedate,
Good without noise, without pretensions great.
Just of thy word, in every thought sincere,
Who knew no wish but what the world might hear ;
Of manners soft and unaffected mind,
Lover of peace and friend of human kind :
Go live, for heaven's eternal year is thine ;
Go and exalt thy mortal to divine."



LINES from HAYLEY.

"*WE* pity genius, when its wild career
Gives faith a wound, or innocence a fear."



LIST

Of New Members in the MASSACHUSETTS MISSIONARY SOCIETY.

Marcus Alden
Samuel Archer
Jeremiah Bumstead, jun.
Charles Curtis
Rev. Joseph Chapin
Rev. Brown Emerson
John Greenough, jun.
Asa Humphrey
David Holbrook

Timothy Jewett
Amos Pettingill
Ebenezer Parker
Luther Rice
Philip Spaulding, jun.
Deacon Jonathan Stone
Joseph Sewall, (Bath)
Seth Thayer

A LIST

1805, May 27.

A LIST OF DONATIONS

To the MASSACHUSETTS MISSIONARY SOCIETY, from May 27, viz.

		<i>Dls. Cts.</i>
BY	a donation from a Female Society in Boston . . .	12 20
By	do. per Rev. Nath. Emmons, D. D. from his Society	42 20
By	do. pr. Rev. Samuel Spring, from his Society	62 70
By	do. pr. Rev. Elijah Parish, from his Society . . .	15 00
By	do. pr. Rev. Jacob Norton, from his Society . . .	23 76
By	do. pr. Rev. Jacob Norton, from James Hum- phrey	2 20
By	do. pr. Rev. Joseph Emmons, from his Society	36 54
By	do. pr. Rev. Samuel Austin, from the religious Society in Bath	16 00
By	do. pr. Rev. Saml. Worcester from his Society	83 00
	do. from a number of ladies of his So- ciety	86 00
By	do. pr. Rev. Otis Thompson from his So- ciety	12 50
By	do. pr. Rev. Joseph Barker, from do.	7 78
By	do. pr. Rev. Jonathan Strong do.	17 26
By	do. from a female of Holliston	00 80
By	do. pr. Rev. John Cleaveland, from his Soci- ety	11 55
By	do. pr. Rev. Jonathan Burr, from his Society	12 39
By	do. Rev. Benjamin Wood, from his Society . . .	21 00
By	do. do. from a friend	00 50
By	do. pr. Samuel Torrey, from a friend in Wey- mouth	5 00
By	do. do. do.	1 00
By	do. pr. Rev. Hezekiah May, from two young ladies in Marblehead, 5 each	10 00
By	do. pr. Samuel Sewall from a friend	5 00
By	do. pr. Rev. Samuel Austin, from his Society	95 00
By	a gathering at the Old South Meeting	97 63
By	do. pr. Rev. Daniel Hopkins, from his So- ciety	106 28
By	do. from a number of ladies of his Society	78 5
By	do. pr. Rev. Thomas Prentiss from Mrs. Car- oline Bullen	7 00
By	do. pr. Deacon Thayer, from Rev. Mr. Weld's parish	25 87
		184 33

By	do. pr. Rev. Asahel Huntington from his parish	18 00	
By	do. pr. Rev. John Wilder, from his Society	17 00	
By	do. pr. Rev. Paul Litchfield do.	14 13	
By	do. pr. Rev. Joseph Goffe do.	20 61	
By	do. from E. P.	10 00	
By	do. pr. Dr. John Crane from several ladies	3 50	
By	do. pr. Rev. Peter Sanborn from a widow	1 00	
By	do. pr. Rev. Jotham Sewall, from the following places, viz.		
	Vassalborough and adjacent	10 18	32 67
	Canaan	9 49	
	Norridgewalk	4 00	
	Bath	7 00	
	From Rev. Daniel Merrill	2 00	
By	do. pr. Nathan Waldo, from a Society in Bennington, Vermont	5 00	
	do. Elisha Parish, Esq. Bristol	25	
	do. Ogdenburg, St. Law. Co. N. Y.	3 33	
	do. Deacon Rice, Marcellus	1 50	80 89
	do. Union Relig. Socy. in Herkimer	32 00	
	do. Concord Society, Little Falls	32 00	
	do. Mrs. Knox, Pembroke, N. H.	25	
	do. Society at do.	4 18	
	do. Society in Augusta, Ontario Co.	2 37	
By	do. pr. Rev. Samuel Spring, from people in Newburyport	5 27	
By	do. pr. David Long from Nathan Parkhurst	2 00	
By	do. pr. Rev. Samuel Austin from a Friend to Missions	50	
	do. from a Friend to Missions	50	16 50
	do. from a Lady	7 00	
	do. from a Friend	8 50	
By	do. pr. Rev. Mr. Weld, from a Lady in Brain-tree	1 00	
By	do. from the Church and Society in Uxbridge	10 51	
Total,		813 11.62	

N. B. The Donations of the Members of the Cent Institution will be in the July Magazine.

THE
Massachusetts
MISSIONARY MAGAZINE.

No. 2.] JULY, 1805. [Vol. III.

EXTRACTS FROM MR. ABBOT'S DIARY.

(Continued from page 13.)

No. VII.

His manner of observing days of Fasting and Thanksgiving:

1728, 9. March 6. *Thurs- day, and Fast-day.* **I** WAS mindful of the approach- ing Fast on' the Wednesday; and I hope I prayed heartily to be prepared to humble my soul before the Lord for my sins, and to keep such a fast as God hath chosen. And I hope the glorious God heard my unworthy requests: For, blessed be his name! I enjoyed a sweet day of it. I hope I did truly desire to be humbled for my own sins, and the sins of the land; and to lament after the Lord; and to seek of him a right way, and his blessing in all my ways: and his blessing on the town, and on the land. I hope and trust I was sincere in secret and in family prayer: and I desire to acknowledge with thankfulness the aids of God's grace afforded to me. I did behold some of the beauty of the Lord, and had some sweet delight in inquiring in his temple. And in the afternoon, just in the close of the public worship, I hope I unfeignedly renewed the consent of my soul to be the Lord's. O glorious God! Pardon what has been amiss this day!—Give me grace to be sincere! And having confessed, help me to forsake; that I may find mercy!

April 2, 1730. Thursday; a day of public Fasting and Prayer.]
I desire to be humbly thankful unto the glorious God for the
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aids of his grace afforded to me. I hope I was sincere and earnest in confessing and bewailing my own sins, the sins of my relations, family sins, and the sins of the town and land. Also in my prayers to God for *personal blessings*; especially that I might never sin as I have done, and might serve him better than I used to do.—And for our *family*, and all pertaining to it; that we might each of us be blessed with all the blessings we need, and have all our souls bound up in the bundle of life. And for the society whereto I belong; that we may be kept from the snares and temptations we are exposed to in youth, and might all be made exemplary Christians. And for the houses of this people, that they might be Bethels. And for the churches of Christ in this town and land, that God would revive his work in them by converting of sinners, and edifying ~~his~~ children. And for the town, that the glorious God would pardon the sins of it, and reform its disorders: That he would sanctify all his judgments to us; and in particular the present visitation,* with the distresses that attend it; and that he would spare his people in his great mercy; and by all purge our iniquities, and take away our sins, and enable us to turn to the Lord who is smiting of us. And for the whole land, that it might be Emmanuel's land, and much of his glory dwell in it: and that this people might all repent of their sins, and turn to the Lord as one man. And that God would avert all the judgments we fear, and graciously remove those we feel; continue to us the mercies we enjoy, and bestow on us those we need, both temporal and spiritual.—And at the close of the day in secret on my knees, I did solemnly renew my covenant with the glorious God, and give myself up afresh to him. Oh! that the glorious God of all grace would accept of me, and of my poor services this day, through Jesus Christ my Lord: and help me to live up to my covenant engagements to be his. And, Oh! that he would give an answer of peace to my poor prayers for myself, my relatives and acquaintance, for his churches, for the town and land. And, Oh! that the fastings, humiliations, and supplications of this people, may find a gracious acceptance with the Lord that heareth prayer: That this day may be a day of atonement for our land. Even so be it. Amen and Amen.

March 25, 1731.] I desired to be prepared for this day of fasting and prayer,—and hope I was graciously assisted to confess and bewail my own sins, family sins, relative, and public sins, that I could call to mind: and did lift up my prayer to God for all needful personal, private and public favours. And after secret prayer in the evening, I renewed the dedication of myself to the Lord, to be his entirely and forever.

October 21.] This Thanksgiving Day I was of a very desirable frame, and enjoyed sweet communion with the glorious God through

* *The Small Pox.*

through my Lord Jesus Christ, in offering up my solemn praises to him—Was very temperate in the use of God's good creatures.—And at the close of this day, I had sweet communion with God in my secret devotions. And having then offered up my praises and prayers to him, I did on my knees, solemnly, and I hope sincerely, renew the dedication of myself, of all my powers and members, of all that I am, have, and can do, to be His entirely and forever, in a perpetual and everlasting covenant, never to be forgotten : And did take God the Father, Son, and Spirit, for my Father, Saviour, Guide and Comforter ; for my God forever, and my eternal portion. I did also take the word of my God for my rule, and resolve to make the glory of God my end in all I do : Desiring and resolving to depend upon a glorious CHRIST for strength, through the assistances of his grace and spirit, to do whatever the Lord my God requires of me ; and to trust in the merits, righteousness, and intercession of my dear Redeemer alone, for justification, acceptance with God, and eternal life, after I have done all that I can do.—The whole of this day was comfortable to me ; but especially in the evening after I had been thus employed in secret, I enjoyed a most composed and peaceful mind, and was filled with satisfaction, comfort and joy ; solaced with some manifestations, and further hopes of the divine favour. O! that I might forever live to the glory of my great Creator, gracious Preserver, bountiful Benefactor, almighty Redeemer, blessed Sanctifier, and my only rightful Lord and Sovereign. AMEN !

(To be concluded in the next Number.)

PHILETAS, THE PILGRIM.

PHILETAS, having conceived the idea of being a pilgrim, set off from the banks of the Seine for the Holy Land without informing himself what was necessary for such a life. In those times, when pilgrims were numerous, there were men in every city and village to direct them in their way, to inform them what was necessary for their support, to warn them of dangers, and to encourage them with assistance, they might expect. Among these guides were many, who exercised the office, more to distinguish themselves and amuse others, than really to benefit their fellow-creatures. They were ignorant of the way, and despised a pilgrim's life. Instead, therefore, of describing the places where enemies lay in ambush to destroy, where inviting paths turned off to the right hand or left, instead of informing them where provisions might be obtained for their necessities, they were constantly suggesting new themes, respecting

ing the best mode of performing pilgrimages. They often dwelt with rapture on the beauties of a new road laid out through a populous vale, which avoided all the rocky hills, snowy mountains, and gloomy forests of the old way. They often made themselves merry in painting the melancholy, the sadness and distress of the *old way*, pointing the finger of derision at those pilgrims, who still were seen travelling in it. So they rendered themselves amusing and pleasant guides.

Philetas, being a man of an easy mind, and a lover of pleasure, always applied to these for direction. When he happened to hear the faithful, who knew the way, they pained, and distressed, and terrified his soul. They insisted he was not in the way to the land of Canaan, that he must take the old way, of which he had dismal impressions, or he would never, never tread the holy land. So intelligibly did they show him on a map of the country, that he was going wrong; so seriously, so affectionately, so devoutly, were their directions delivered, that sometimes he was almost persuaded to believe them: nor could he generally lull his conscience to sleep again till he found one of his pleasant guides, whose positive manner, whose easy humour, would restore his wonted hilarity. Their instructions, however, were always given in such a vague, general, and ambiguous manner, that no mortal could, with confidence, apply them in practice. Philetas was often puzzled; he knew not which course to pursue, and sometimes chose his path more by accident than wisdom. Frequently he found himself sinking in deep mire, assaulted by unexpected enemies, or distressed and discouraged where he had expected ease and indulgence. One thing which greatly increased his perplexity and agitation, was the sight of pilgrims pursuing a very different route. Though his guides had given him a very high confidence in himself, yet when he saw the seriousness, the modest assurance, the evident sincerity, and the divine consolations, which often he discerned in the countenances of the other pilgrims, his heart would sometimes sink within him. "Surely," would he say, "these people have a peace, a hope, a joy, a faith, unknown to me; they may, they must be right. I am going wrong." But the next guide he saw would tell him there was no *essential* difference, that his course was the most *rational*. This would make him ashamed of his fears.

After a long and weary journey, as he was descending a hill toward evening, the ocean suddenly burst on his sight. Amazed and alarmed, he stopped; he gazed; his joints trembled, he was sinking. At this moment one of his pleasant guides came up, exhorted him to be of good comfort, assuring him that his labours were over, that he had reached the southern point of Europe, that a vessel would immediately wait him across

across the narrow sea to the land of Canaan, that soon he would walk the pavements of Jerusalem, ascend Mount Calvary, and rest himself in the tomb of Jesus.

Philetas seemed to revive; with a trembling heart he descended to the shore. As he approached the water a vessel was waiting; a strong man, seizing his hand, pulled him on board. Though terrified, he still hoped it was a zealous friend, assisting him to finish his pilgrimage. But soon, soon, his eyes were opened, and he saw himself undone. The pirates robbed him, loaded him with chains, and landed him in Algiers. There will he spend the remainder of his life in wretchedness and slavery. There he weeps in despair, reproaches himself, and pours execrations on his unfaithful guides.

Reader, thou hast made the application. In the false guides you see those preachers, who refuse to show sinners the plague of their own hearts, and their danger of future destruction. In Philetas you see those unwise hearers, who reject the faithful ministers of Jesus Christ, who declare the whole counsel of God, who, knowing the terrors of the Lord themselves, wish to persuade others to be reconciled to God. Philetas represents those presumptuous hearers, who had rather risque everlasting burning, than now to hear the dismal sounds of hell and damnation.

EUSEBIUS.

For the MASSACHUSETTS MISSIONARY MAGAZINE.

ON RESPECT OF PERSONS.

IT is allowed by all, that to be a respecter of persons is wrong and criminal in any moral agent. At the same time, it is probable that some attach very erroneous ideas to the phrase. It is the object of the following remarks, to show, with as much precision as the writer is able, what it is to be a respecter of persons.

To be a respecter of persons, as the phrase is commonly understood among men, is to show favour to some and refuse it to others, from partial, interested motives. To show more favour to some persons than to others, if it be not done from partial, interested motives, is not considered by mankind in general, as respecting persons in any criminal sense. For instance; to express more esteem and respect for a man of distinguished virtue and merit, than for a man, infamously vicious, or to bestow more favours upon the honest, industrious poor, than upon the idle and knavish, provided it be done with proper motives, is
never

never considered, by reasonable men, as a criminal respect of persons. Nor can it be considered as a criminal respect of persons, for one to show more favour to some than to others, of persons who are equally deserving, provided it be done with disinterested motives. The Governor of the Commonwealth cannot be accused of respecting persons, for bestowing an honourable and lucrative office upon one citizen, and passing by another equally capable and meritorious, if, owing to certain circumstances, he really thinks it will be more conducive to the public good. And, on the other hand, supposing two criminals, equally guilty, are under sentence of death, and the Chief Magistrate is convinced that the safety of the state requires the execution of but one of them: who will accuse him of respecting persons, for pardoning the one and giving orders for the execution of the other?

But, if a man shows peculiar favour or respect to certain persons, rather than to others, from partial, interested motives, he is universally and justly considered as a respecter of persons. If a parent, from a partial, unreasonable fondness for one of his children, confers on him peculiar favours, he is a respecter of persons. If a judge shows favour to some, on account of their relation to himself, or on account of their rank, fortune or connexions, and denies justice to others, because they are poor, or ignorant, or destitute of opulent and powerful friends, he is an odious respecter of persons. Thus it appears, that, according to the common acceptation of the phrase among mankind, to be a respecter of persons, is to show favour to some and refuse it to others, from partial, interested motives. And, in this sense the phrase is used in the holy Scriptures.

Thus, in the laws which God gave the children of Israel, he enjoined this upon them, Leviticus xix. 15. "Ye shall do no unrighteousness in judgment; thou shalt not respect the person of the poor, nor honour the person of the mighty: but in righteousness shalt thou judge thy neighbour." Again, he tells the same people, Deuteronomy i. 16, 17. "And I charged your judges at that time, saying, hear the causes between your brethren, and judge righteously between every man and his brother, and the stranger that is with him. Ye shall not respect persons in judgment, but ye shall hear the small as well as the great; ye shall not be afraid of the face of man."

The words of St. James show, very plainly, the scriptural idea of respect of persons. James ii. 1—10. "My brethren, have not the faith of our Lord Jesus Christ, the Lord of glory, with respect of persons. For if there come unto your assembly a man with a gold ring, in goodly apparel, and there come in also a poor man in vile raiment; and ye have respect to him that weareth the gay clothing, and say unto him, Sit thou here in

in a good place ; and say to the poor, Stand thou there, or sit here under my foot-stool: Are ye not then partial in yourselves? —If ye fulfil the royal law according to the Scripture, Thou shalt love thy neighbour as thyself, ye do well : but if ye have respect to persons, ye commit sin, and are convinced of the law as transgressors."

If the preceding remarks are just, they lay a foundation for the following inferences.

1. When it is said in Scripture, that, *God is no respecter of persons*, the meaning is, that he does not treat his moral subjects in a partial, unjust manner : but that he treats them all, and mankind in particular, high and low, rich and poor, bond and free, Jew and Gentile, according to their characters, without any undue favour or affection whatever. He is high above all sinister views and partial attachments. All those distinctions of honour and rank and wealth and nation, which are made among men, are levelled in His presence, before whom the inhabitants of the earth are as grass-hoppers, and from whom the greatest are as far removed as the least. He will distribute justice and judgment, with an equal hand. Them that honour Him, however poor, and low, and despised in this world, He will honour : but them that despise Him, however great and rich and noble they may be considered among men, He will lightly esteem. He will reward the righteous and punish the wicked. He will save saints and destroy sinners.

This not only follows from the above remarks, but is evident from several passages of Scripture. The following are worthy of particular attention. Acts x. 34, 35. "Then Peter opened his mouth, and said, of a truth I perceive that God is no respecter of persons : but, in every nation, he that feareth Him and worketh righteousness, is accepted with him." Rom. ii. 6—11. "Who will render to every man according to his deeds : to them who, by patient continuance in well-doing, seek for glory and honour and immortality, eternal life ; but unto them that are contentious, and do not obey the truth, but obey unrighteousness, indignation and wrath, tribulation and anguish, upon every soul of man that doeth evil, of the Jew first, and also of the Gentile : but glory, honour and peace, to every man that worketh good ; to the Jew first, and also to the Gentile : *For there is no respect of persons with God.*"

2. From the preceding observations, it appears, that God's being no respecter of persons, does not afford any evidence that He will save all mankind. Universalists frequently say, that if God saves some of mankind and destroys the rest, He will be a respecter of persons. This is as much as to say, that God cannot, without respecting persons, treat mankind differently, in the world

world to come. Whereas, it is because He is no respecter of persons, that he *will* treat them differently. At the great and last day God will sit on the judgment-seat, and dispense rewards and punishments among mankind, according to their characters and the deeds which they have done in the body. He will not do the least injustice, nor show the least partiality. But, should He, at that day, clear the guilty, should He adjudge those to salvation who died in impenitency and unbelief, He would not act the part of an upright judge; He would show a partial regard to sinners, to the neglect of the glory of His character and the good of His kingdom. What could favour more of respect of persons, than for God to bestow heavenly blessedness upon those who remain incorrigible enemies to his character and government, and who, during life, have despised the riches of his goodness, forbearance and long suffering? That God is no respecter of persons, is a conclusive argument against the doctrine of universal salvation, and should make all universalists tremble, in a view of the awful consequences of their persevering impenitency and neglect of the great salvation offered in the gospel.

3. God may form the moral characters of his rational creatures, as He pleases, without being a respecter of persons. Respect of persons relates to characters already formed, and not to the formation of characters. God's being no respecter of persons implies, that He will treat all his accountable creatures in an impartial, just and equitable manner, according to their several characters. It is impossible to show respect to persons, before they are made, or have any moral characters, either good or bad.

God saw it to be necessary, in order to accomplish his original and benevolent design in creating the universe, that there should be creatures of different capacities and of different moral characters. He saw it to be necessary, that there should be good and evil angels, and good and bad men. Accordingly, he determined to bring angels and men into existence and to form their characters according to his pleasure. He had the most wise and benevolent end in view, in determining the existence and moral characters of all his rational creatures: and in bringing them into existence and actually forming their characters, he has no partiality for any one. His ultimate end is, to display his own glory and to make a universe, which shall contain the greatest possible sum of holiness and happiness. As the great potter, he moulds the clay into vessels of different fizes and shapes, according to the use he intends to make of them. As the potter displays no partiality, in forming different vessels for different uses: so God is no respecter of persons, in forming men of different characters for different ends. In
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forming the moral characters of his creatures, God displays his *sovereignty*; in his treatment of them, after their moral characters are formed, He displays his *justice* and his *grace*, without respect of persons.

4. From what hath been brought into view, it appears, that God's being no respecter of persons, is no solid objection against the doctrine of election. The Scripture teaches us, that God elected some to everlasting life, that he might glorify himself in their deliverance from sin and misery. And in determining the number and the individuals, whom he would save, he was guided by his own infinite wisdom. He determined to save as many as it would be best to save. And he fixed on the individuals, with a view, not to their good simply, but to his own glory and the highest good of his kingdom. He had no more respect to the persons of those whom he elected, than to the persons of those whom he did not elect. He did not elect some, because he valued their happiness more than the happiness of others. He viewed the souls of men, as all precious, all equally capable of happiness and deserving of misery. He determined to regenerate and save those, whom he saw it would be most for his own glory or the general good, to regenerate and save. Hence, there was no respect of persons with God, in electing some to everlasting life. But, had he elected those to salvation, whom he knew he could not save, without injury to the universe, would he not have shown a partial respect to the persons of those sinners? Shall not God express more regard for his own glory and the good of his kingdom, than for the happiness of any one or of any number of sinful, hell-deserving creatures?

THEOPHILUS.

EXTRACT

From the Life of A. J.

IN religious opinion, she was what is generally termed a high Calvinist; but she was far from abusing the doctrines of grace, as too many do;—while they administered comfort to her soul, they excited her to diligence in duty. Her attendance at the house of God was remarkably punctual. When indisposition rendered it almost imprudent to stir out of doors, she could not be persuaded to neglect the means of grace. During upwards of twenty years, though her family was very numerous, she never suffered a daughter or a servant to stay at home to prepare a dinner on the Lord's-Day. Her

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regular attention to the season of family-prayer deserves to be noticed. If a stranger or friend happened to visit them in the evening, she would bring the Bible to her husband at the usual time, apologizing by saying, "The children must go to bed; and it would be improper to let them go before prayer." On such occasions as these, she would frequently remark, that parental example might produce some happy effect on the children in future; and that, if they derived no benefit from it, they should not have to say their parents lived without prayer.

She was favoured, almost habitually, with an extraordinary degree of confidence in God. Her last attack was of such a nature as to prevent any particular expressions of confidence or comfort; but her end was evidently peace. On the Friday morning she was seized with a violent pain in her breast: it was so excruciating, that she could not rest in the same posture for one minute till six o'clock in the evening. During these agonies, she was asked how she felt in her mind. Her reply was, "Oh! I am very comfortable! The Lord is very kind and good to me,—His goodness is above all praise." Her husband then asked her if the family should unite in helping her to praise the Lord. "O yes," said she, "praise him, praise him, praise him, for his goodness to me!" After this she was scarcely able to articulate, and was only heard to say, occasionally, "Very comfortable! very comfortable!" About one o'clock on the Saturday morning she became insensible, and died about eight in the evening. Those who were acquainted with her will testify, that she was truly "a mother in Israel."

LETTER TO A MINISTER.

To the Editors of the MASSACHUSETTS MISSIONARY MAGAZINE.

GENTLEMEN,

THE following letter was written to a minister of the gospel by a youth, who did not design the publication of it. If you think it worthy of a place in your Magazine, you have liberty to insert it.

B.

REV. AND DEAR SIR,

IF in this world only Christians had hope, they might with propriety be thought of all men the most miserable. They are often exposed to sufferings and persecutions for the word of truth. They live in a world, which is hostile to God, to his cause,

cause, and to his people. They live among beings, who hate moral light, and the children of light. They have in themselves evil hearts of unbelief; hearts bent to backsliding. They have a law in their members, warring against the law of their minds, and bringing them into captivity to the law of sin and death.

In such circumstances they have need of strong consolation. This consolation the Bible and the Holy Spirit afford. Ought not Christians to esteem as blessings, all things that are promised to them in Scripture? Sanctification, glorification, and the recovery of their bodies from the power of the grave are promised them. These, they readily allow to be blessings. But is it lawful for them to select a few things, and call them blessings, while others, which belong to them as Christians, are entirely neglected, or called judgments? If it be said, that all things shall work together for good to them, who love God, to them, who are the called according to his purpose, is it not proper to call *all* things blessings? In short, did it not look assuming, I would state and endeavour to prove this sentiment, 'that all the sufferings endured by Christians, are, in some sense, a part of that inestimable inheritance, to which they are heirs in consequence of adoption.' This sentiment, if realized, would afford unspeakable satisfaction to real saints in adversity. If they always felt that they were in the hands of a merciful God, who does not afflict willingly, they would glory in tribulation.

That all things, even afflictions, are blessings to Christians, is evident from the dispensation, under which they live. They are not under the law, but under free, rich, amazing grace. The moment they become Christians, they are delivered from condemnation, made heirs of God, and joint heirs with Christ. God places them in this situation for the praise of the glory of his grace, which he intends to display to the highest possible degree. If this be true, is it not just to conclude, that they receive from God nothing but grace or favour? If they receive something beside favours, it is plain, that they are not subjects of the highest possible grace, for the highest grace of necessity excludes every thing but favours.

The experience of the saints proves the truth of the sentiment. The psalmist says, "before I was afflicted I went astray; but now have I kept thy word." So that he might safely conclude, "it is *good* for me, that I have been afflicted." Christians in general confess, that they enjoy more of God in adversity, than in prosperity. Surely that, which leads to the enjoyment of God, may be esteemed a blessing.

Among the promises of the gospel, those of persecution and affliction hold a distinguished place. In the tenth chapter of Mark,

Mark, Christ mentions the blessings which belong to every true Christian. "He shall receive an hundred fold now in this time, houses, and brethren, and sisters, and mothers, and children, and lands, with *persecutions*, and in the world to come eternal life. In the sixteenth of John, he says,—in the world ye shall have *tribulation*." The apostle tells us, that "he, who will live godly in Christ Jesus, shall suffer *persecution*. Whether Paul, ~~or~~ Apollos, or Cephas, or the world, or life, or *death*, or things present, or things to come, *all* are yours." "Blessed is the man whom thou chastenest, O Lord. Whom the Lord loveth, he correcteth. I know, O Lord, that thou in *faithfulness* hast afflicted me. If any man suffer as a Christian, let him not be ashamed, but let him glorify God on this behalf." Since Christians must through much tribulation enter into the kingdom of God, let them remember, that their light affliction will work out for them a far more exceeding and eternal weight of glory. What a cheering thought is this. Christians have chosen for their friend, that Being, who governs all things. God has loved them with an everlasting love. This love he manifests toward them by calling them out of darkness into his marvellous light. He justifies them freely, entitles them to his favour, engages to be their God, and to do for them all that is best. What rich provision is made for the present benefit, and the future glory of the elect. Christ says, "fear not, little flock, for it is your Father's good pleasure to give you the kingdom." Paul reasons from what God had already done to what he would do. If he spared not his own Son, how shall he spare any other favour? If he gave his own Son, how shall he not also freely give all things? Since justification was bestowed on them, while enemies to God, how shall they not receive every other good thing, when they are his friends?

But how difficult it is to live under the impression, that crosses and afflictions are real blessings. How difficult to be unfeignedly thankful for them. How difficult always to rejoice that the dispensations of Providence toward us are, as they are. But reason as well as scripture, teaches us, that it is desirable to live under the government, and to be at the disposal of a wise and holy God.

How absurd then must it be to regret the existence of any event which takes place in the world. The rebellious language of such regret is, "O, that God would govern better! O that he would alter his eternal decree! O that I had the direction of affairs!"

If it be true, that the Christian receives nothing but favour, is it not true likewise, that the impenitent sinner receives nothing but judgment, or nothing but what tends to aggravate his condemnation? This seems to be the sentiment of the Bible.

Did

Did Christ come into the world, that the world might be saved? For *judgment* likewise he came into the world. Was he the *light* of the world? This also was the *condemnation*, that light came into the world. Does he intercede for the elect? He intercedes *against* the non-elect; as appears from many places in Psalms. Does prosperity make Christians more thankful and benevolent? It makes sinners more thoughtless and selfish. Did afflictions make Job and David more humble and obedient? They had a contrary effect upon Pharaoh.

In view of this sentiment how invaluable does the Bible appear. Men are too blind ever to learn this truth from the light of nature. But the Bible teaches it in the plainest manner. The Bible alone assures Christians, that all things are theirs. The Bible alone can afford solid foundation for rational hope and joy in the darkest and most distressing hour.

REMARKABLE PROVIDENCE.

To the Editors of the Massachusetts M. Magazine.

GENTLEMEN,

BEING, not long since, at the house of a Christian friend, in one of the populous towns in the State of Rhode-Island, he related to me the following incident, which took place in his family; which, if you think worthy of public notice, you will please to insert in your entertaining and instructive Magazine.

THEOPHILUS.

THERE being some special attention to religion in the place, Mr. H. had entertained a number of his serious friends in his parlour, on an evening the winter past, with whom he spent the time in religious conversation. After the company had withdrawn, Mr. H. called his family into the keeping room, as usual, to attend family devotion. After which, Mrs. H. who had, a few days before, been made a hopeful subject of renewing grace, retired alone to the parlour for the purpose of performing the too much neglected duty of secret prayer. As she opened the door, she found the room in a blaze. A brand had rolled out, and caught the floor on fire; and the house must, in all probability, have been reduced to ashes in a few minutes, had not this timely and providential discovery been made. Were not the inhabitants saved so as by fire, in consequence of the attention of this person to secret prayer? Let us watch and pray, and pray and watch.

* * *The Editors wish for more of Theophilus' labours.*

ON THE IXth OF ROMANS.

IT is by attending to select passages of the word of God, and comparing them with others, that a consistent scheme of religious sentiment is to be collected, claiming authority from the infallibility of divine revelation. A considerable part of the chapter we are about commenting upon, is adduced by Calvinists, as forming a main pillar in that plan of doctrine, which they embrace in opposition to Arminians. And if they have actually hit upon the true spirit and meaning of the apostle's discourse, it is presumed that none will pretend but their conclusions have a solid foundation in the word of God. It is well known, that election and reprobation are among the principal topics, upon which the opposers of Calvinism dissent from its abettors. And it is to be confessed, that the latter depend for much of their strength, upon the Epistle to the Romans, that part of it particularly, which comes within the ixth chapter. Not that other parts of the sacred writings are, by any means, acknowledged to be destitute of the like kind of materials. Language similar to that of the apostle Paul is used by all the other inspired penmen upon these distinguishing points; so that, if Calvinists have, in justice, the advantage of their antagonists, in what they quote from Paul in the chapter before us, the success of the controversy will, no doubt, be adjudged to them. An impartial attempt, at least, is, I hope, now about to be made, by examining the apostle's statements, to come to an incontrovertible decision upon the great object and drift of his discourse. To exhibit any great specimen of ingenuity or clearness of reasoning is not what the writer of this has much in his expectation. And whether any thing pertinent in the following observations is exhibited in a point of light, not perfectly familiar to the minds of readers in general, is submitted. A hope of being able to do something that may be useful, prompts to the present undertaking. From a frequent and careful perusal of the chapter, not excluding from the account other portions of the epistle, it has become exceedingly evident in my mind, that the apostle is aiming to point out and prove an essential difference between saints and sinners, depending solely on the sovereign and eternal purpose of God; and consequently, that some are raised up to be vessels of mercy, and others vessels of wrath, and that too without any thing in themselves previously determining or leading to it. The apostle himself takes his premises chiefly from facts recorded in the Old Testament, and from them deduces the doctrine he is endeavouring to establish.

His attention seems to be drawn to the subject by his affection for the Jews, and his inquiries into the nature of their situation,

uation. He professes to be tenderly affected and sorely grieved with the obstinacy of their unbelief; with their madness in wishing themselves accursed from Christ, as had once been the case with himself. But while he is bewailing the great unhappiness of that people, to whom he himself stood so nearly related, he seems, by a sudden turn of recollection, to be smitten with a consciousness of doing injustice to the subject, as if he were fixing them *all* in that unbelief, which was true only of a *part*. "Not as though the word of God hath taken none effect. For they are not all Israel that are of Israel." Here he adverts to a distinction between real Israelites, and those who are nominally such, and have no interest in the peculiar blessings of the church. And having made this distinction, which must be acknowledged a just one, because many of that nation had become believers, while the great body of them continued in infidelity, he is naturally induced to proceed and show the grounds of it. In doing this, the field of argument opens before him, as it appears in the sequel of his discourse. That a part of the Jewish nation embraced the Saviour, while the great multitude of them rejected him, is to be traced to the same cause with the like difference in other portions of the human race. The cases stated, and the inferences drawn, admit therefore of a general application; and the manifest intent of them is to illustrate and fortify the position, that those who obtain the kingdom of heaven, and those who perish in the kingdom of darkness, meet their respective destinies, agreeably to the eternal counsel, and under the sovereign control of the divine being. Some are made subjects of mercy, and others fixed in spiritual hardness and unbelief, as the sovereign purpose of God has ordained. That this is the doctrine contended for by the apostle, I shall labour to evince by taking a view of the several cases adduced by him, and considering the objections he himself has taken notice of, as urged against the reasoning he had adopted. By treating the subject with so much labour and minuteness he would seem to have put no small advantage into our hands to become acquainted with the great object and bent of his arguing. He begins with the promise made to Abraham, in which the seed, contemplated in the covenant, is limited to Isaac, to the exclusion of the son by the bond-maid. The use he would make of the distinction, viz. that *they are not all Israel which are of Israel*, &c. is, evidently, to show, that there is something in the divine mind, beyond what is perceived by man, which determines the purposes of grace in favour of some rather than of others. God was engaged to Abraham, by covenant, to bestow signal blessings upon him, in regard to his seed. But the whole of his seed was not comprised in the person of Isaac. He had one son, who had made considerable progress towards

towards manhood, when Isaac was born. Why might not the promise have been fulfilled in him? for it was manifestly with a view to this, that Sarah gave her handmaid into the bosom of her husband. God was able, no doubt, to have raised up Abraham's first born for all those good purposes that were eventually fulfilled in Isaac. No man alive can tell why Ishmael might not have become as fit a subject of the promise, had he been chosen of God for this end, as Isaac; and yet it was the pleasure of God, unmoved by any thing that then, or afterwards appeared in either of those persons, to fix his love on the latter. Therefore, it was said: "In Isaac shall thy seed be called." They were both the seed of Abraham, to whom the promise was made; and, in this respect, stood on equal ground. They were equal too, in respect to personal desert; for neither of them had a being when the purpose and promise of God were first expressed. But, notwithstanding all this, one was taken and the other left. This very determinately expresses the sovereignty of God's electing mercy: but as if more might be said to put the matter in a strong and convincing point of light, the apostle proceeds: "And not only this, but when Rebecca also had conceived by one, even by our father Isaac, (for the children being not yet born, neither having done any good or evil, that the purpose of God according to election might stand, not of works, but of him that calleth) It was said unto her, The elder shall serve the younger. As it is written, Jacob have I loved, but Esau have I hated." If any doubts remain after candidly and fairly attending to the former case, they must, one would think, be removed by a due and impartial consideration of the present. The apostle is, evidently, not shifting his subject, when he calls up a fresh example for illustration, as in the words last quoted. It is still his object to make a plain and forcible exhibition of the doctrine of the divine sovereignty in putting a difference between persons, who differ only in consequence of a previous divine appointment. If this be not his object, it is hard to conceive how the case now under consideration can be in point. Let us here come to a close inspection of the fact argued from, and the consequence drawn, that we may happily attain to an uniformity of sentiment with the inspired apostle. The fact is on record in the xxvth chap. of Genesis, where it is stated, that when Rebecca went to inquire of the Lord relative to her peculiar situation, "The Lord said unto her, Two nations are in thy womb, and two manner of people shall be separated from thy bowels; and the one people shall be stronger than the other people; and the elder shall serve the younger."

It now remains to inquire for what purpose the apostle has adduced this article of patriarchal history. And if, in forming
a judgment,

a judgment, we are influenced only by a strict regard to the manner in which he has treated the subject, we shall scarcely be in any danger of coming to different conclusions. His discourse is too simple and plain to leave his meaning uncertain or ambiguous, unless prepossession be allowed to tyrannize over the mind, and bias its decisions. The apostle tells us, expressly, that what was declared to Rebecca concerning her children before they were born, had respect to the sovereign purpose and election of God in the matter. One was chosen and the other rejected; one was loved and the other hated; not because one had done better or worse than the other, for neither of them was considered as having done either good or evil. No respect was had to any thing, either praise or blame worthy, that could be reckoned to the account of either of them. This is the apostle's representation; and the difference put between them at so early a period, even before they were born, or had done any thing to merit either favours or frowns from the Divine Being, he predicates of that purpose, or election, which God puts forth without regard to works. In the counsels of God the younger was ranked before the elder, not because the elder had done any thing to forfeit his birth-right; for the election of grace takes nothing of this kind into view, else, what is inserted by the apostle could not be true, that it is not of works, but of him that calleth.

God's choice is antecedent to the works of the creature of whatever kind, and consequently is not influenced by them. This is the plain, unequivocal language of the apostle in the words before us. Those, who think otherwise, evade this construction (if construction that may be called which is so perspicuous and explicit) by pleading that the divine prediction to Rebecca, relative to her two sons, does not at all respect their private persons, but their posterity only, and that in a collective view. The principle assumed and proceeded upon is, that the case is essentially different, whether collective bodies of men or nations be considered as the subjects of a divine predestination, or the same be supposed of individuals. But if the purpose of God has relation to spiritual things, (and it is about such that the apostle is treating) it is hard to conceive what material difference there is in the case, whether the subject of God's election be a single man or a multitude. Let this be as it may, the apostle is either speaking exclusively of the two individuals named, or extends his reasoning to the nations they respectively represent, as if the purpose of God affected them in the same manner it does individuals. This appears from the care he takes to preclude the idea, that God's determinations concerning Jacob and Esau, might have been formed out of respect to their doings. There could have been no propriety

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in erecting this guard, had the great thing aimed at in the process of the argument been to prove that God had, from the beginning, chosen the Israelitish nation to be richer and more formidable in war than their neighbours the Edomites. But if God chose that the great blessings of his spiritual kingdom should be the inheritance of Jacob's posterity, rather than of Esau's; *even so because it seemeth good in his sight*, and not because they were entitled to this pre-eminence by their superior virtue, it places them just where individuals stand in relation to God's sovereign counsels of mercy; and appears in uniformity with the general tenor of the apostle's reasoning. That he is aiming, in this place, to make it appear a scripture doctrine of great antiquity, that the case with God's creatures is determined long before they come into being, and consequently, without respect to any desert of theirs, is a fair, yea, I may almost say, a necessary consequence of what comes in as a reply to himself, on the part of those who would object to the plan he was endeavouring to settle. "What shall we say then? Is there unrighteousness with God?" This plainly appears as an anticipation of an objection some may urge against the current of the apostle's reasoning. He was not insensible what conclusions many would be likely to draw from the positions and facts he had been laying down; and was willing to allow, that, if such inferences were really contained in the premises; if, by fair deduction, such difficulties could be brought against the scheme he was labouring to vindicate, they would prove its overthrow. Like a wise theorist, therefore, he calls up to view the supposed objection to his doctrine, to examine and try it, to know what its real strength is. If things are as has been represented, what shall we say? Shall we say, as some will, that there is unrighteousness with God? The least we can gather from this professed, this formal endeavour of the apostle to extricate himself from the charge of implicating God in unrighteousness, is, that some would be likely to cast this stigma upon him. But why would any man be apt to do this? What temptation, or chance, could any one have to fix such an odium upon the doctrine he taught? We can make no answer to this without first ascertaining what he did actually teach. Let it be supposed then, that he did not mean to avow and inculcate the sentiment, that God does, agreeably to his own sovereign pleasure, elect one to justification and another to condemnation, without regarding any thing in them as inviting him so to do, whether good or bad; but that he determines and does every thing, relative to the well being of creatures, with a view to such qualities as he sees in them, and where is the man who would once think that such doctrine is derogatory to God, as proving him unjust, or unrighteous? Could Paul imagine he should meet
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with opposers among mankind, who would charge him with making God an unrighteous Being, regardless of moral fitness and the equal rights of his creatures, because he taught them that Deity is moved to decree good to some and evil to others, only where he beholds a desert of the one or the other, and forms his decree with a sole reference to the good or evil quality he sees in the subject? Would any be apt to complain of such conduct in the divine Being as injurious to his creatures, and contrary to their real and proper deservings? To suppose this, would be an affront to common sense. Such then is *not* the doctrine which the apostle contemplated, as obnoxious to some, who will be ready to say of it, that it makes God an unrighteous Being. And if it would be absurd to put the objection which the apostle has refuted, into the mouth of any one against a sentiment of this kind; the conclusion forces itself upon us, that he was inculcating upon the Romans a very different view of the divine conduct relative to men, viz. that he ordains and fixes their state long before they come into being, and is not excited to it by any thing in them righteous or unrighteous. It is not uncommon to find people displeased with this account of the divine plan of government, and taking the liberty of protesting against it, as exhibiting the Deity in the light, not only of a partial ruler, but of an unrelenting oppressor. Has God, say they, made such distinctions between men, even from eternity, fixing their destiny to endless duration, without first inquiring what they individually merit at his hand? If so, he is arbitrary and unjust. This proves it not without occasion, that the apostle interrupts himself, in the midst of his argument, to give the objector a hearing, and confute his plea. Though he implicitly confesses that men will wrangle with the scripture view of divine sovereignty; yet he persists in maintaining it; and for this purpose makes use of the best authority, even the express words of Jehovah. "Is there unrighteousness with God? God forbid. For he saith to Moses, I will have mercy on whom I will have mercy; and I will have compassion on whom I will have compassion." This he adduces in confirmation of what he had before advanced, viz. *that the purpose of God in election, is not of works, but of him that calleth.* He cannot, therefore, be denounced as a blasphemer for representing Jehovah as acting the part of a complete Sovereign, with regard to the future character and circumstances of his creatures; for God himself positively declares, that his own will is the basis and motive of all those acts of mercy which he puts forth towards the children of men. The goodness of God, in which his justice and impartiality are essential ingredients, is the great thing to be revealed to Moses in the verifying of the foregoing declaration. His goodness is his glory; and this is *manifested*

manifested in being gracious to whom he will. See this made plain in Exodus xxxiii. 19, and xxxiv. 6. Instead of being unjust, because he has mercy on whom he will, being under no influence, in this matter, from any thing there is in the subjects of favour, it is the very thing which gives the most delightful view of his perfections. It is reasonable, then, to conclude, as the apostle does: "So then it is not of him that willeth, nor of him that runneth; but of God that sheweth mercy." And if God has a right to appoint whom he will to obtain salvation through our Lord Jesus Christ; so he has an equal right, in equity, to appoint whom he will unto wrath.

(To be continued.)

FOR THE MASSACHUSETTS M. MAGAZINE.

ON THE IRREMISSIBLE SIN.

THE definitions of this sin are numerous, and the opinions of authors respecting it various. Some have considered final impenitence the unpardonable sin; others consider it malicious opposition to the truths of the gospel; and others conclude it consists exclusively in the sin of the tongue reviling the Holy Ghost.

But, remembering that Christ has taught us to call no man father, and being deeply impressed with this maxim, that the Bible is its own expositor, we shall carefully attend to the subject by comparing Scripture with Scripture.

To enter directly on the ground, we ask for the occasion of Christ's words, when he says, "Whosoever speaketh a word against the Son of Man, it shall be forgiven; but whosoever speaketh against the Holy Ghost, it shall not be forgiven, neither in this world, nor in the world to come."

A reply is easy. Christ addressed these words at the expulsion of a demon, to instruct and reprove the Pharisees, who ascribed the miracle to the agency of Satan. Upon seeing the deranged man, at the word of Christ, instantly become the subject of a sound mind, they wickedly said, "This fellow casteth out devils by the prince of devils."

To silence, at once, the vile aspersion, Christ replied; "Every kingdom divided against itself is brought to desolation; and if Satan cast out Satan, he is divided against himself. But if I cast out devils by the Spirit of God (or by the finger of God) then the kingdom of God is come nigh unto you."

Now let us note the connexion, which is the key of information. "Wherefore," says Christ, "all manner of sin and blasphemy

phemy shall be forgiven men ; but blasphemy against the Holy Ghost shall not be forgiven." The next verse is more definitive and explanatory. "And whosoever speaketh a word against the Son of man it shall be forgiven ; but whoso speaketh against the Holy Ghost it shall never be forgiven."

Now, as Christ manifestly discriminates the Son of Man from the Spirit of God, we must ascertain the difference. For a single word uttered against the Divine Spirit is blasphemy, while a thousand spoken against the Son of Man will not amount to it. Who is this Son of Man ? Answer.

1. Sometimes the Son of Man imports the Son of Mary, who was born at Bethlehem and died on the cross, in distinction from the Divinity.

2. At other times the Son of Man imports the Son of God, the Divine Personage who forgives sin, who made and governs the world, God himself, the second adorable person of the Trinity. Christ considered himself both the Son of David and David's Lord ; as the Son of Man and the Son of God, and claimed all the perfections of Deity. But so blind were the Pharisees and the doctors of the temple, that they considered Christ but the Son of Joseph, and an obscure carpenter ; and consequently the vilest impostor.

Having ascertained the different acceptations of the phrase, The Son of Man, the import of Christ's address to the Pharisees will be easy and not perplexed.

He informs them that all manner of sin and blasphemy committed against the Son of Man is remissible ; but that knowingly charging the operator of miracles with Satanic influence is the irremissible sin. He could bear much insult ; but he could not endure to be styled the devil, while seeking the brightest display of divine power to evince his Divinity.

It is urged by those who restrict the unpardonable sin to speaking against the third person of the Trinity, that Christ in his expression to the Pharisees referred to the third person of the Trinity exclusively. But as Christ was the person who was operating before them in a miraculous manner, and as he was charged by them with being assisted by the devil, we must either conclude that it was his own Almighty Spirit which effected the miracle, or that he effected it by the agency of the third person of the Trinity. But as he manifestly at other times performed miraculous operations by his own personal agency, who shall affirm that this miracle was effected by the personal agency of the third person of the Trinity ? For by looking into Acts v. it is easily ascertained, that the divine name *God*, and the *Holy Ghost*, and the *Spirit* of the Lord are synonymous sometimes in Scripture. We have no more reason to conclude that the third person of the Trinity was particularly designated by Christ when he

he spoke of blaspheming the Holy Ghost, than that these scriptures, "the Spirit of the Lord moved upon the face of the waters," and "God is a Spirit," designate the third person of the Trinity in a peculiar manner. But the natural construction is this, that Christ considered them while reviling the Son of Man in danger of blaspheming the Son of God too, and consequently of placing themselves beyond the possibility of pardon.

To confirm this construction, that the Pharisees and other Jews who were principally concerned in reviling, blaspheming and crucifying Christ, did not commit the unpardonable sin, is evident, because while on the cross he earnestly prayed the Father to forgive them, in the principle that they knew not what they did. The apostle Peter also, while reviewing the doleful scene, does not consider the revilers and murderers of Christ as having committed the unpardonable sin, because they were ignorant of his divine dignity and urged to repent. The apostle Paul also informs us by incontestible implication, that if he had known that Christ was God as well as man, that his sin in persecuting him would have been unpardonable. But he has liberty to inform us that he did it ignorantly in unbelief, and consequently has obtained pardon.

Hence we conclude that it is as possible to commit the unpardonable sin against the Father and the Son as against the Holy Ghost. We believe that those who knowingly attribute the miraculous displays of God to the devil will never be pardoned. This conclusion we realize by comparing scripture with scripture. For there is no evidence to conclude that Christ's miracles, which the Pharisees attributed to Satan, were exclusively effected by the agency of the third person of the Trinity. But the connexion leads us to conclude that Christ considered the Pharisees on the point of committing the mortal sin by attributing these miracles to the influence of Satan, which were the manifest effects of his personal agency and divinity.

Those divines who hold that blasphemy is exclusively restricted to the sin of the tongue reviling the third person of the Trinity, must also hold that many of the Jews committed the unpardonable sin; but Christ's prayer on the cross for their salvation forbids the conclusion.

To conclude; if Paul did not suppose that the unpardonable sin might be committed against the Lord Jesus personally, why does he inform us that he "obtained mercy because he persecuted and reviled him ignorantly in unbelief?"

SUBMISSUS.

QUESTIONS

QUESTIONS

Waiting for Answers.

1. **W**HAT is the good olive tree from which the Jews were broken off?
2. How old is that tree?
3. When were the Gentiles first grafted in?
4. Does a sublime and heavenly cause need cunning, artful measures to support it?
5. What is gospel simplicity? If any body knows, let us be informed: for our atmosphere becomes almost too subtle for salutary respiration.

FOR THE MASSACHUSETTS M. MAGAZINE.

ON CHARITY.

OF all the Christian virtues, charity is the most noble and excellent, and most frequently inculcated in the gospel; it would be singular indeed to hear any professed Christian deny its importance. But this distinguishing and eminent duty, like many others, has been frequently misunderstood; and its importance, we trust, will justify an attempt to explain it.

By charity some understand a hope or persuasion of the good state of others; or a belief that they are Christians. If any one expresses a doubt concerning the goodness of another, he is said to be uncharitable; and this caution is frequently given, you ought to be more charitable; when the meaning is, you ought to judge more favourably concerning others. It is not denied, that it is allowable to use the word charity in this sense; but it is evident that this is not that great and important duty, which Christ and the apostles taught and exemplified. For in this sense of the word, Christ could have but very little charity; for he plainly told the Jews, "*I know you, that ye have not the love of God in you. Ye are of your father the devil, and the lusts of your father ye will do. Ye seek me, not because ye saw the miracles, but because ye did eat of the loaves.*" Christ called the Pharisees, *hypocrites, fools, blind guides*, and repeatedly pronounced, *wo unto you*. This is certainly very far from entertaining a good opinion of men, or supposing they had good hearts.

Christ has given us a rule, by which we may know, with a sufficient degree of certainty, the characters of others. *By their fruits ye shall know them*. Now it is readily granted, that where we have sufficient evidence of a good heart by means of external actions, we are bound to believe there is real goodness, and

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to love and esteem it accordingly. But to believe that there is real goodness, where we have no proper evidence of it, is in effect to deny the truth and utility of Christ's aphorism.

This popular notion of charity is inconsistent with that degree of knowledge, which Christ had, and which good men often possess. If *this* charity be the duty of Christians, it is a duty of which Christ has not given them an example. If *this* be the fulfilling of the law, then it will be difficult to make it appear that Christ fulfilled the law. And if holiness consist in this charity, then Christ could possess little holiness; for holiness cannot have a different nature in different beings. But as these are consequences, which we trust none will admit, the notion of charity, as before explained, being a Christian duty, must be rejected; and we must endeavour to find some other kind of charity, of which Christ has given us a pattern, and which the gospel requires. It is true some think that Christ enjoins it as a duty to think well of all, when he says, "judge not, that ye be not judged." But, whatever may be thought of this place, it must be understood in a manner consistent with our duty of judging righteous judgment. And if we take the word of God for our rule in judging the characters of men, it is so far from being an unchristian spirit, that any other method of conduct would be an implicit denial of the truth of the Bible. And it may not be improper for those, who consider it wrong to think that a person is not a Christian, seriously to inquire whether this temper arise from a spirit of true love to their fellow-creatures, or from a consciousness, that, in order to be consistent, they must entertain the same opinion of themselves as of others, while others exhibit as many evidences of goodness, as they do; and being unwilling to suppose themselves in a state of condemnation, they are influenced to pass a favourable sentence on others; whereas, if they judged according to Scripture, as they certainly ought to do, and not by their own partial feelings, their opinion respecting themselves and others might be very different, and more agreeable to truth.

Some again suppose, that true charity consists in giving to the poor. That a person, possessed of a benevolent heart, will be kind to the poor and needy, as far as he is able, cannot reasonably be doubted. But that the essence of true charity does not consist in giving to the poor, is evident from what the apostle Paul observes: "Though I bestow all my goods to feed the poor, and have not charity, it profiteth me nothing." Here is a plain intimation, that a person may manifest great kindness to the poor, while he is destitute of true charity. Beside, if true charity consist in distributing to the poor, then the poor are incapable of being charitable, because they have nothing to distribute. Whereas, there is nothing in Scripture, from which
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we may infer, that charity is not required of all; and the apostle says, without it I am nothing.

Let us now consider that charity, which is so much recommended and enforced in scripture. This is nothing different from love; as the word in the original shows, which, in some places, is translated love, in others, charity. It is an exercise of the heart which rejoices in the happiness of others. It regards and esteems beings according to their apparent worth and importance, without considering their relation to self. Charity "seeketh not her own." Hence it has a supreme regard to God on account of the glorious perfections of his character; and feels pleased that his perfections will be displayed by the creatures which he has made. It delights in moral rectitude or holiness, which is the chief excellency of moral agents. It "rejoiceth in the truth." The heart, in which this prime virtue reigns, feels a satisfaction in viewing the happiness of others, equal to what it receives from private, personal happiness. It fulfils the command, "thou shalt love thy neighbour as thyself."

Many passages of scripture might be mentioned, which show that this love is the great duty of all. "Love is the fulfilling of the law. A new commandment give I unto you, that ye love one another. He that loveth another, hath fulfilled the law. For all the law is fulfilled in one word, even in this, thou shalt love thy neighbour as thyself. Love your enemies."

This love is so essential, that without it all other acquisitions are vain, and will not be considered as any part of duty. To feel a spirit of benevolence toward mankind, and to have a disposition to do all the good we can, is what the gospel requires, and without which a person can lay no reasonable claim to the character of a Christian. While destitute of this temper, we are unfit for happiness, and have no ground to expect, that we shall be made partakers of that blessed society, where love reigns in every breast. While we have not this spirit of love and benevolence, our character is essentially the same with that of wicked spirits, who delight in the misery of men, and use their endeavours to destroy them.

In this excellent virtue Christ has given his followers an eminent example, that they may follow his steps in being actuated by the same spirit of benevolence which governed him in all his conduct. And since Christ by example and precept has so strongly inculcated this heavenly grace, it cannot be a matter of small importance for his professed followers to see that their conduct corresponds with that of their glorious leader, that they may manifest to the world, that they are governed by such a disposition, as may justly denominate them *Christians*.

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The same spirit of benevolence was manifested in the apostles by their unwearied labours and voluntary sufferings for the cause of Christ, and the benefit of mankind. A spirit of ardent love towards Christians breathes throughout their epistles; and their earnest exhortations with sinners to repent and be reconciled to God, that they might escape eternal punishment, prove, that their benevolence was not of a contracted kind. This love is consistent with the knowledge of the sinful and miserable state of others, and will induce us to use all proper endeavours to bring them out of it. Whereas, if charity require us to think our neighbours are Christians, even when they do not so much as *profess* to be, it necessarily prevents us from using those faithful attempts to secure their salvation, which the scriptures demand; and under the influence of such charity, ministers of the gospel must be unfaithful, considering their hearers as the friends of God, when they are in reality his enemies.

True charity or benevolence does not embrace one particular character only, but extends to all who are capable of happiness or misery; and exerts itself in the promotion of the general good, by acting in that sphere, where Providence has placed it. Hence ministers and private Christians, who possess this love, will feel disposed to promote the eternal interest of those, to whom they have opportunity to do good, by proper warning, instruction or reproof. Possessed of this benevolent temper, a person will enjoy a peculiar satisfaction in those who exhibit proper evidence of their goodness, and will really wish for the happiness of those, who manifest themselves enemies to God.

The difference between the first and last kinds of charity, which have been mentioned, is very obvious. The former is satisfied with thinking and hoping, that persons are good; the latter endeavours to make them so. *That* consists in useless and ineffectual hopes; *this* originates the most benevolent designs, and stimulates to actions, which have the most beneficial effects in their natural tendency. *That* encourages sloth and inactivity; *this* rouses the subjects of it to the most efficacious endeavours to advance the happiness of those, with whom they are connected.

The peace and happiness which result from a spirit of benevolence, are such, as can be obtained no other way; and, if this were extirpated from the universe, complete misery would be the immediate and unavoidable consequence. If all beings possessed that charity which *seeketh not her own*, no such thing as misery would exist, but universal tranquillity and happiness would reign triumphant.

Love

Love is the grace which glorified saints will forever exercise, and which will induce them to sing the song of Moses and the Lamb. And let sinners tremble and submit, lest they feel the displeasure of that Being, who is possessed of infinite benevolence, whose goodness induces him to punish the finally impenitent.

PHILORTHOS.

[*Dr. TRUMBULL's Treatise on covenanting, communicated by the Author ; containing considerable additions to what was published in the Connecticut Magazine ; for which the Editors of this Magazine present their most cordial thanks, believing it will be useful to the Church.*]

ON COVENANTING WITH GOD.

PART I.

COVENANTING with God is of universal and infinite concern. Without it no man can have an interest in him or communion with him. No man can be pardoned, adopted, or enjoy any covenant blessing, until he accepts the overtures of mercy, and is brought into a covenant relation to God, through Jesus Christ. Covenanting with God in truth, is therefore just as important to every man, as the salvation of his immortal soul. It is the immediate, the indispensable duty of every man to repent and believe the gospel, and to join himself to the Lord in an everlasting covenant, which shall never be forgotten. This is required in the first and great commandment, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. (1) This requires not only that we know God and acknowledge him to be God, but that we profess him to be our God ; and that we cleave unto him as our chosen portion and happiness ; walking in all his ordinances blameless. Covenanting with God and honouring him in his holy institutions, is an important part of that worship which all men are indispensably bound to render unto him, wherever the glorious light of the gospel shines. In perfect correspondence with this command are those passages in Deuteronomy, Thou shalt fear the Lord thy God, and serve him, and swear by his name. Him shalt thou serve, and to him shalt thou cleave, and swear by his name. (2) That is, thou shalt cleave unto him as your king and lawgiver, as your chosen

(1) Matt. xxii. 37.

(2) Deut. vi. 13. and x. 20.

sen portion and supreme good : Thou shalt covenant with him in truth, binding yourselves to him and his service, by a solemn oath, to be his people, and to walk in all his statutes and ordinances blameless. Swearing to the Lord is put for the whole of divine worship ; and especially for covenanting with God. Isaiah represents the conversion of the Egyptians unto Christ and their covenanting with him in the days of the Messiah by their swearing to the Lord. In that day shall five cities in the Land of Egypt speak the language of Canaan, and swear to the Lord of Hosts.(1) In the same manner he represents the conversion of the Gentiles in general, and their covenanting with God in the Christian church. Unto me shall every knee bow, every one shall swear. Surely, shall one say, in the Lord have I righteousness and strength : even to him shall men come.(2) Covenanting with God, was termed an oath, and in doing it the Israelites swear unto the Lord.(3) Hence swearing unto the Lord is put for covenanting with him ; and commands to swear unto him, and commands to covenant with him, and bind ourselves to him by the solemnities of an oath.

Further, we are taught by example as well as precept to covenant with God, and acknowledge and profess him as our God and Father in Christ. The saints in all ages, and the whole church profess the living and true God to be their God, and they rejoice and glory in him, as standing in this relation to them. Psalm xlviii. 14. For this God is our God forever. Lo, this is our God, we have waited for him.(4) The whole church glories in her relation to Christ. My beloved is mine, and I am his.(5) All good people enter into covenant with him. They swear by his name, as has been represented. On their repentance, and return unto the Lord, the prophet Isaiah represents them as declaring themselves to be the Lord's, and entering into covenant with him. I will pour my Spirit upon thy seed and my blessing upon thine offspring. One shall say, I am the Lord's : and another shall call himself by the name of Jacob : and another shall subscribe with his hand unto the Lord, and surname himself by the name of Israel.(6) The same representation is given us by Jeremiah. In those days, and at that time, saith the Lord, the children of Israel shall come, they and the children of Judah together, going and weeping they shall go and seek the Lord their God. They shall ask the way to Zion with their faces thitherward, saying, Come, and let us join ourselves to the Lord, in a perpetual covenant, that shall not be forgotten.(7) In the same manner, in the apostolic age, all who believed, professed religion, and were

(1) Isa. xix. 18.

2 Chron. xv. 14.

(6) Isa. xlii. 5.

(2) Isa. xlv. 23, 24.

(4) Isa. xxv. 9.

(7) Jer. l. 4, 5.

(3) Deut. xxix. 12. &

(5) Sol. Song. ii. 16.

were added to the church. They continued stedfastly in the apostles doctrine and fellowship, and in breaking of bread. (1) When men become wise, they will walk with the wise. They will be companions of all them who fear the Lord.

In addition to all other commands and examples, the words of our blessed Saviour set the duty of openly professing him, and walking in covenant with him, in a very strong and affecting point of light. Whosoever, therefore, shall confess me before men, him will I confess also before my Father which is in heaven. But whosoever shall deny me before men, him also will I deny before my Father which is in heaven. (2) For whosoever shall be ashamed of me and of my words, of him shall the Son of Man be ashamed, when he shall come in his own glory, and of his Father's, and of the holy angels. (3) These passages at once show the absolute necessity and infinite importance of truly professing Christ, or of covenanting with God. The man who does it will be publicly blessed and live forever; but the man who does it not must die eternally.

This covenanting with God, which is of such universal concern, is one of the most interesting and solemn transactions in which a creature can be engaged. It is therefore highly important, that Christians should well understand the nature of covenanting with God; the solemnity of the transaction, and the importance of keeping covenant with him.

As it is hoped that a discussion of these points would be seasonable, and of special service to individuals, to our churches and to society in general, it is the design of these papers to illustrate and impress them.

Covenanting with God implies his willingness to be a reconciled God and Father to rebellious men: and to enter into a covenant of life and peace with them, through Jesus Christ. Of this he hath given the fullest assurance. This was his promise to Abraham, I will establish my covenant between me and thee for an everlasting covenant: to be a God to thee, and to thy seed after thee. (4) The same covenant God maketh with the whole church, and with every individual, who chooseth him for his covenant God and eternal portion. For this is the covenant which I will make with the house of Israel; after those days, saith the Lord, I will put my laws in their mind, and write them in their hearts, and I will be to them a God, and they shall be to me a people. (5) And I will receive you, and will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty. (6) God in these passages has not only shewn his willingness, and his determination to become a God in covenant with the sons of men,

(1) Acts ii. 42.

(2) Matt. x. 32, 33.

(3) Luke ix. 26.

(4) Gen. xvii. 7.

(5) Jer. xxxi. 33. & Heb. viii. 10.

(6) 2 Cor. vi. 17.

men, but by the gift of his only begotten Son, from his bosom, to open the way for it, by the mission of the Holy Ghost to make application of the purchased redemption, by all the invitations and promises of the gospel, and means of reconciliation, he shows that his mind is exceedingly engaged in it.

Had it not pleased him, thus to make known his purpose to be a covenant God to men, and exhibited the terms of his covenant, there could have been no rational foundation for covenanting with him. There could have been no rational ground of faith or hope in covenanting with him. Indeed, without a revelation of his will, all attempts to covenant with him would be the highest presumption and madness. But blessed be his name, that we have the fullest assurance on this point. For the Most High to become a God to his people, implies in it immense good; the inheritance of all things. It implies the forgiveness of their sins, their adoption and sanctification, their peace with God and their own consciences, joy in the Holy Ghost, perseverance in grace and eternal salvation. The covenant is ordered in all things and sure; so that every thing shall work together for good, to them who love God, and are called according to his purpose.(1) God himself, in his infinite perfection and fulness, becomes theirs, to make his grace sufficient for them, to give them peace in life and death, to raise them in glory at the last day, and to be their all-satisfying and eternal portion. He that overcometh shall inherit all things, and I will be his God, and he shall be my son.(2) This covenant thus full, ordered in all things and sure, is also an everlasting covenant. Nothing can vacate it, nor prevent the Christian's enjoying all the blessings of it. This is the language of the scripture, He hath made with me an everlasting covenant.(3) The mountains shall depart, and the hills be removed, but my kindness shall not depart from thee, neither shall the covenant of my peace be removed.(4) He hath said, I will never leave thee, nor forsake thee.(5)

This is the covenant which the great God in infinite condescension and grace, proposeth to lost men, through Jesus Christ. He is the only mediator of the new covenant. No man can come unto the Father, but by him. It is wholly on the account of his merit and mediation that any man is admitted to covenant with God, or to enjoy any covenant mercy.

The terms of the covenant on the part of men are, that they shall be God's people. I will be their God and they shall be my people.(6) This implies a full persuasion of the truth of the gospel, and a cordial acceptance of the terms of the covenant of grace. It implies a renunciation of all sin, a sincere and

(1) Rom. viii. 28.

(2) Rev. xxi. 7.

(3) 2 Sam. xxiii. 5.

(4) Isa. xlv. 19.

(5) Heb. xiii. 5.

(6) Jer. xxxi. 33.

and solemn dedication of ourselves to God through Jesus Christ ; and our engagement to be his, walking in all his statutes and ordinances blameless. It is required that they put away all iniquity. If sins as dear to them as the right eye or hand cleave to them, they must be put away, and they must walk circumspectly, giving none offence to the Jews, nor to the Gentiles, nor to the church of God. They engage themselves to God, to be pious, righteous and charitable. To cultivate religion in their own hearts, to maintain it in their closets, in their families, in the house of God, in all their relations and conditions, at all times and in all places. They engage to love their brethren, to submit to their faithful reproof and admonitions : that they will, in brotherly love, reprove and admonish them when it shall be necessary : that they will use their influence to maintain that holy discipline which Christ hath appointed in his house, and that they will submit to it themselves.

That they will cordially unite with their brethren in supporting the worship and ordinances of God, for his honour, their mutual instruction and edification, and for the instruction and salvation of others. These things all Christians engage to do in covenanting with God. They covenant to observe all things whatsoever Christ hath commanded them.

This is the view which Moses and the Israelites had of covenanting with God. This was the language of Moses in his address to them upon their covenanting with him. This day the Lord thy God hath commanded thee to do these statutes and judgments : thou shalt therefore observe and do them with all thy heart and with all thy soul. Thou hast avouched the Lord this day to be thy God, and to walk in all his ways, and to keep all his statutes, and his commandments, and his judgments, and to hearken unto his voice.⁽¹⁾ The covenant bound them to universal obedience. There was no reservation with respect to any command or duty, in any relation or condition.

This is the light in which our churches view it, as appears from the forms generally used in them from the first settlement of New-England. They have very generally been to this effect : " You do now avouch the Lord Jehovah, Father, Son, and Holy Ghost, to be your sovereign Lord and supreme good ; giving up yourself to him, through Christ, in the way and on the terms of the covenant of grace. And you do also give yourself up unto this church according to the will of God, promising to watch over your fellow-Christians as becomes a saint ; and in your place, to bear testimony against all sin, and to walk in the strict and conscientious observance of all the commands

(1) Deut. xxvi. 16, 17.

commands and ordinances of Christ ; upholding the worship of God in this place, submitting yourself to the discipline of Christ according to his word." Those who enter into covenant, engage also to give up such as God hath committed to their care to him, and to train them up in the nurture and admonition of the Lord, and to teach all under their care to know and serve him. In words to this effect do professors generally covenant. They bind themselves to an unreserved obedience to the whole will of God.

Having considered what professors covenant with God and their brethren, we will now contemplate the solemnity of the transaction. There is every thing which can well be conceived, to render the transaction of covenanting with God solemn. His greatness, before whom all the nations of the earth are as nothing, and they are accounted to him as less than nothing and vanity ; his infinite purity, before whom the very heavens are unclean ; his omniscience and omnipresence ; the impossibility of deceiving him, or of escaping out of his hand, all conspire to render the transaction solemn. He is wise in heart, and mighty in strength. None hath hardened himself against him and prospered. He can save, and he can destroy. He is our Judge, and will dispense the rewards of eternity. These considerations all combine their influence to make the transaction deeply and wonderfully solemn and momentous. It is further rendered exceedingly interesting and solemn, in as much, as in its very nature, it contains the obligation of a most solemn oath, and even the implication of a curse on those who deal falsely with God. Thus Moses and the ancient people of God understood it. It was termed both an oath and a curse. Deut. xxix. 12. That thou shouldest enter into covenant with the Lord thy God, and into his oath. Nehemiah x. 29. And entered into a curse and into an oath, to walk in God's law, which was given by Moses the servant of God, and to observe and do all the commandments of the Lord our Lord, and his judgments and his statutes. The ancient people of God in covenanting with God, swore universal obedience to his will, and exposed themselves to the curses of his law upon them, if they did not perform their oath, in keeping covenant with him. In covenanting, a calf, or some beast for sacrifice, was cut in pieces, and the covenanters passed between the pieces, the more deeply to impress the mind, silently confessing, that it would be just in God, if they should not keep covenant with him, to cut them asunder, as they had the beast, between the parts of which they had passed. In this manner it appears that God and Abraham covenanted. Gen. xv. 9, 10, 17, 18. Abraham passed between the pieces of those beasts which he had divided and laid one against the other ; and when the sun went down
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and it was dark, behold a smoking furnace and a burning lamp that passed between those pieces. This was doubtless emblematical of God's passing between them, and confirming the covenant. It is therefore written, In that same day the Lord made a covenant with Abraham. In this manner did the Israelites covenant with God in Jeremiah's time. They passed between the pieces of the divided calf, confessing it would be just in God to cut them in pieces if they should not keep covenant with him.(1) Hence covenanting with God was termed an oath and a curse; and making a covenant in the Hebrew phraseology is termed cutting the covenant; because the slain beast or sacrifice, at the time of covenanting, was divided, and those who entered into covenant passed between the pieces.(2) In some other passages covenanting is termed, Swearing unto the Lord, swearing with all the heart, an oath, and swearing in righteousness. 2 Chron. xv. 14, 15. Isaiah xix. 18. Jeremiah iv. 2. Nothing therefore can be more solemn and interesting than the manner of covenanting with God.

Further, covenanting with God is solemn and interesting, as the safety and comfort of Christians in the present state, and eternal life in the future, are dependent on the manner in which they covenant. If they covenant in a right manner, choosing God with supreme affection, believing on the name of his Son, and depend on his merits for acceptance, and for grace to keep covenant with him, he will be their God. They will have an interest in his covenant love, and in his gracious promises. He will enable them to keep his covenant. They will have communion with the Father, and with his Son Jesus Christ. They will have peace with God and in their own consciences, and rejoice in hope of the glory of God. He will never leave nor forsake them.

But if they covenant in a state of unregeneracy, while they have no love to God, no faith in Christ, and no interest in him, they can derive no grace nor strength from him, and without him they do nothing acceptably. They can never keep covenant with him, nor perform one covenant duty. In the very act of covenanting, they will flatter him with their mouth, and lie unto him with their tongues.(3) They will grieve his Spirit, and backslide from him. They will be but foolish virgins, bearing lamps without oil. As they will bear no good fruit, there will be great danger that God will take them away from his altar, by discipline, or by his judgments. For now the axe

(1) Jeremiah xxxiv. 18.

(2) See Poole's Synopsis, and his English Annotations on Gen. xv. 9, 10, 17, 18; on Nehemiah x. 29, and on Jer. xxxiv. 18: And Buxtorf on the Hebrew root *Cavat*. See also Robertson's Key to the Hebrew Bible on the same word. This appears anciently to have been the usual way of covenanting. (3) Ps. lxxviii. 36.

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is laid unto the root of the trees ; therefore every tree which bringeth not forth good fruit is hewn down and cast into the fire. (1) Every branch in me that beareth not fruit he taketh away. (2) Having not on a wedding garment they may soon be bound hand and foot, and be cast into outer darkness ; soon may they be cut asunder and have their portion with hypocrites, where is wailing and gnashing of teeth.

God's own children may bring grievous afflictions on themselves and on their families by violating his covenant, and not walking stedfastly in his commandments. God hath said, If his children forsake my law, and walk not in my judgments : If they break my statutes, and keep not my commandments ; then will I visit their transgression with the rod and their iniquity with stripes. (3) What affecting instances of this have we in Eli, David and Hezekiah ? For this cause God may lay his hand heavily upon them, and remove from them their dearest earthly enjoyments. He may send darkness and horror into their souls. Like Heman, while they suffer his terrors, they may be distracted. He may visit them with distressing pains and sickness, and like the Corinthians, many among them may be weak and sickly, and many may sleep. (4)

Besides, it is in a circumspect walk with God, that Christians enjoy communion with him, have peace and assurance in life, joy and triumph in death, and a distinguishing reward and glory in the kingdom of heaven. How important is it therefore that their hearts should be found in his statutes, and stedfast in his covenant !

(To be continued.)

For the MASSACHUSETTS M. MAGAZINE.

GENTLEMEN,

SHOULD the following thoughts appear to you to be calculated to communicate any spiritual instruction to your young readers, they are at your disposal.

THOUGHTS ON 2 TIMOTHY, ii. 3.

"Thou therefore endure hardness, as a good soldier of Jesus Christ."

THE apostle compares the Christian life to a warfare, and the Christian to a soldier ; and exhorts Timothy, and with him all other Christians, particularly ministers, to endure hardness in the spiritual war, like good soldiers. May it not be profitable to trace the similarity, between a good soldier among men, and the spiritual soldier of Jesus Christ ?

1. A soldier is one enlisted to fight with men for a reward. The Christian soldier has, as a volunteer, enlisted to fight the good fight of faith, with spiritual enemies, sin and Satan, the mighty

(1) Matt. iii. 10.

(2) John xv. 2.

(3) Ps. lxxxix. 30, 31, 32.

(4) 1 Cor. xi. 30.

mighty powers of darkness. And every faithful soldier shall have a most gracious reward. "If any man's work abide the fire, he shall receive a reward. Behold, the Lord God will come with strong hand, and his arm shall rule for him; behold, his reward is with him."

2. Soldiers may lawfully fight in a good cause. The Christian soldier fights in the best cause in the universe. It is a righteous cause. The cause of God. God is engaged in the same cause, and loves those who come up to the help of the Lord against the mighty. The enemies of God will one day acknowledge that the Christian soldier was wise, in engaging in the most righteous and worthy cause; while they were opposed to the best cause in the universe. How joyful to be a good soldier in a good cause! and like Paul to say, "I have fought a good fight, I have finished my course, I have kept the faith. Henceforth there is laid up for me a crown of righteousness."

3. Soldiers enlist under a commander. The Christian soldier has enlisted under Jesus Christ, the immortal and glorious Captain of salvation. Many commanders in armies have been blood-thirsty tyrants. But King Jesus is the prince of peace, who came not to destroy men's lives, but to save them. Emmanuel, God with us, the meek and lowly Lamb of God, is strong and mighty, none ever opposed him and prevailed. He is wise in heart, and mighty in strength. He has chosen soldiers under his command. "And he hath on his vesture and on his thigh a name written, KING OF KINGS, AND LORD OF LORDS."

4. Soldiers need armour and weapons in order to succeed in the war against potent enemies. So the Christian soldier must "take unto him the whole armour of God. Having his loins girt about with truth, and having on the breastplate of righteousness; his feet shod with the preparation of the gospel of peace; above all, taking the shield of faith, wherewith he may be able to quench all the fiery darts of the wicked. And the helmet of salvation, and the sword of the spirit, which is the word of God. Praying always with all prayer and supplication in the spirit, and watching thereunto with all perseverance, and supplication for all saints. The weapons of the Christian soldier must not be carnal, but spiritual, mighty through God to the pulling down of strong holds. Without the armour of God, the spiritual soldier cannot stand against principalities and powers, and spiritual wickedness in high places."

5. Soldiers must obey the word of command given them from their leaders. And Christian soldiers cannot prosper, without strictly obeying King Jesus, let the consequence be what it may. Soldiers must not parley or dispute with their commanders. Neither must the wise and absolute orders of Prince Emmanuel be neglected. It is the prerogative of Christ
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over his soldiers, to "say to one go, and he goeth; and to another come, and he cometh; and to his servant do this, and he doeth it." And evil to that servant who knoweth his Master's will, and doeth it not.

6. Soldiers must calculate on meeting with dangers, difficulties, and hardships. And the Christian soldier will find, that it is through much tribulation he must enter into the kingdom of heaven. The righteous are scarcely saved. He has enemies without, and enemies within. And one traitor within his tent, is more dangerous than many without. Christ's yoke would be easy and his burden light, were his soldiers possessed at all times with his spirit. The Christian soldier has need of wearing his armour, and wielding his weapons, while he labours for the meat that endures to everlasting life; and builds the walls of his Lord's spiritual Jerusalem. He must keep under his body and bring it into subjection to Christ, lest he be a cast-away. Many wearisome days and nights are appointed to the Christian soldier. He must fight, and labour, and strive, and wrestle, and run, to escape the danger and win the prize.

7. Soldiers must be watchful and always on their guard, lest the enemy come upon them suddenly and strip them of their armour and make them prisoners. How much more need of the spiritual soldier's watching, and praying, lest he enter into temptation. Be vigilant, O Christian soldier, be sober, for your adversary the devil goeth about like a roaring lion, seeking whom he may devour. You must stand on your watch-tower, and never suffer yourself to slumber and sleep, while in an enemy's land. Satan walks to and fro in the earth, and leads the disobedient captive at his will; and as the prince of darkness and power of the air, which deceives the nations, he will accuse you if innocent, and torment you if guilty.

8. Soldiers ought to be courageous and skilful men. But as none have more powerful, subtle and malicious foes to encounter, than the Christian; so none have more need of true wisdom and courage. In himself he is weak, ignorant, and cowardly. But in the Lord, when he is weak, then is he strong. Christ is the only wise God. And in the name and strength of the Lord, he will go through his enemies. And with an old soldier, he may say, "though an host encamp against me, my heart shall not fear." It is necessary that a soldier be well skilled in war, in order to exercise his courage to profit; and necessary that he have courage in order to display his skill. David could say, "Blessed be the Lord my strength, which teacheth my hands to war and my fingers to fight." There is none that the Christian soldier should fear, but him who is able to destroy both soul and body in hell.

9. But soldiers are sometimes weak and sickly. And how often does the Christian soldier find his strength but weakness; and

and his spiritual health interrupted by the leprosy of sin. So that he is not only ready to halt, but ready to cry out, "why then is not the health of the daughter of my people recovered?" And with ancient saints, "the whole head is sick, and the whole heart faint. And he weakeneth my strength in the way."

10. Soldiers need a skilful physician when sick and wounded. And does not the Christian feel the need of the great Physician? They that are whole need not a physician, but they that are sick. Blessed be God, the Christian soldier is provided for in this respect. The glorious Captain himself has borne our griefs, and carried our sorrows. There is balm in Gilead and a Physician there. O Christian soldier, in all thy diseases apply to him, who healed all that came unto him in the days of his flesh, of whatsoever disease they had. When wounded by the sting of the old serpent, look unto Jesus, who, as Moses lifted up the serpent in the wilderness, was lifted up upon the cross, that you may look unto him and be saved. Christ can heal the broken hearted.

11. Soldiers, in order to have their health and strength preserved or restored, stand in need of good provisions. And the Christian soldier must eat of the bread that Christ can give him, or he must famish. Christ's flesh is meat indeed, and his blood drink indeed. He that drinketh of the water that Christ shall give him shall never thirst. The Christian desires the sincere milk of the word that he may grow thereby. Soldiers cannot live long, without eating and drinking. Neither can the spiritual soldier live a spiritual life, without eating and drinking of spiritual food. O how kind is Christ, the Captain of salvation, to call his soldiers to his table, and invite them to "eat, O friends! and drink abundantly, O beloved!"

12. Soldiers are sometimes taken captive by their enemies. And God's people were frequently carried into captivity in ancient days. And Christian soldiers are sometimes ensnared by their enemies, and for a time are lodged in a house of bondage, or confined in a prison of darkness and affliction. But Christ is "anointed to preach deliverance to the captives, and to set at liberty them that are bruised, and the opening the prison to them that are bound." The Lord Jesus can take from his strong enemies their armour wherein they trust, and make his people free, that they may be free indeed. But let them not turn again to folly, lest their Rock sell them into the hands of their enemies. O Christian, resist the devil and he will flee from you.

13. Soldiers should live in peace and union among themselves, if they would make successful war against their enemies. When division and disorder take place among soldiers, their enemies rejoice. But what will the enemies of Christ say, when his professed soldiers are in arms against each other? But so it has been. But wo to him by whom the offence cometh.

eth. Christian soldiers should be of one heart, and of one mind. So Christ commands. "Behold how good and how pleasant for brethren to dwell together in unity." Only let Christian soldiers be united in sentiment and love, and display the truth, in spirit and power, and they will be terrible to their enemies as an army with banners.

14. Soldiers ought not to turn their backs on their enemies, nor give them an inch of ground. But how awful to think of the Christian soldier's turning back in the day of battle! He who looks back is not fit for the kingdom of heaven. Christian soldiers should stand fast in the liberty wherewith Christ hath made them free. God can make their faces like brazen walls to their spiritual enemies. It is true, soldiers should flee from evil, if by standing they can do no good, but only endanger their lives. And the Christian must not tamper with sin, but flee every appearance of evil. But he must not look back from following Christ to the ways of iniquity. He that turns his feet from the ways of Christ is a backslider, and must be filled with his own ways. But if he turn again and humble his soul, Christ will heal his backslidings, receive him graciously and love him freely.

15. Soldiers who desert from a good cause, and turn traitors, are always despised. And how lamentable the thought that there should ever be traitors among Christ's professed friends! Such there were in the days of the apostles. And their names are recorded as so many beacons to warn others. Judas, Demas, Hymeneus, Alexander and Philetus, were some who turned away from true religion. What must we think of professed officers in Christ's army, who love the world, so as to quit his service? It is true, an open enemy is better than a secret one; so that men who leave Christ's service for the world, would do no good, but hurt, to continue among his friends. One quits preaching morality, and goes to the bar; another turns bodily physician; another goes into trade; do such men show themselves good soldiers of Jesus Christ? If the love of the world leads to all this, how important that this scripture be written upon every one's heart and hand; "love not the world, nor the things which are in the world; for if any man love the world, the love of the Father is not in him."

16. Soldiers ought ever to bear in mind, that they must conquer or die. Especially Christian soldiers: for there is no coming to terms with the enemies of Christ. Every enemy to Christ must be crucified or destroyed. Sin and Satan can never find quarter with Christ. If Christ's soldiers do not crucify the flesh, with the affections and lusts, they will crucify him afresh and put him to open shame. Sin must die, if grace lives; Satan must be conquered, if Christ reigns, and Christian soldiers must become dead to sin, or sin will bring them to eternal

eternal death. If they do not die unto sin, and live unto righteousness; and so trample Satan under their feet, they cannot triumphantly meet death; though he be destroyed by Christ for all his humble followers. If the Christian be faithful unto death, he shall receive a crown of life.

17. Soldiers, after a longer or shorter warfare, having endured to the end, retire from the field of blood—the noise of war—and the labour and suffering which is the lot of good soldiers, to a state of peace and rest. So the Christian soldier, who fights the good fight of faith, and overcomes through the blood of the Lamb, shall have peace and rest which shall never end. In the world he must have tribulation; but in Christ peace. There is a rest that remains for the people of God. And as they go off the field of battle, they may sing, “O death, where is thy sting! O grave, where is thy victory! Thanks be unto God who giveth us the victory through our Lord Jesus Christ. He shall enter into peace: they shall rest in their beds, each one walking in his uprightness.”

18. Come, young people, if you have arrived at the age of 18, you are old enough to be soldiers. Jesus Christ, the glorious Captain of salvation, is ready to enlist volunteers into his holy company. An eternal weight of glory awaits all those, who become friends, endure hardness, and overcome by the blood of their immortal King. Come, children, if you have arrived to 8 years of age, you may be good soldiers of Jesus Christ. Yea, “out of the mouth of babes and sucklings, Christ has ordained strength, because of his enemies.” Come, dear youth, repent and believe in Jesus, and “out of weakness, you will be made strong, wax valiant in fight, and turn to flight the armies of the aliens;” and be made more than conquerors through him who loves you; and be received to heaven to sing the song of Moses and the Lamb forever.

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July 4, 1805.

N. B. The writer of the above is far from supposing that he has fully traced the similarity between a soldier among men, and a spiritual soldier of Jesus Christ. But probably an abler pen of some one, who has been a warrior on the field of battle, and experienced confused noise, and seen the garments rolled in blood, might enlarge upon the subject. However, if it be but a widow's mite, towards enlarging the treasury of useful knowledge, it is as much as the writer calculates upon. He wishes well to the cause of truth and righteousness, and would, if he could, in a plain manner help the lower class of readers, particularly youth, to understand and choose that good part, that shall never be taken from them.

POETRY.

To the Editors of the MASSACHUSETTS M. MAGAZINE.

GENTLEMEN,

IF the following lines, occasioned by some virulent attacks on the sentiments herein contained, meet with your approbation, you will give them a place in your publication.

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- 1 'TIS true, *contingency and fate**
Have been disputed by the great,
From age to age, from shore to shore ;
The learned world are not agreed,
If this or that was so decreed ;
How strange it is they know no more !
 - 2 For God hath said, my firm decree
Was fixed from *eternity* ;
My counsel shall forever stand ;
Though hell should burst her chains, and rise,
And wicked men huge plots devise
To drive *Religion* from the land.
 - 3 Thus saith the Lord, I form'd the *light*,
And all the *darkness* of the night ;
My *pow'r* hath built the vaulted *skies*.
How base and vile must be the *man*,
Who disapproves his sovereign plan,
And all his glorious *truth* denies.
 - 4 Thus saith the Lord, at my *command*
Are all the nations of the land,
As potters mould their lump of clay.
Then let bold sinners sink their pride,
And lay their lofty thoughts aside,
And travel in his glorious *way*.
 - 5 This is the God, who dwells on *high*,
Who hurls his light'ning through the sky,
Who deals salvation as he please ;
And shall the filthy sons of clay
Pretend to thwart his sovereign *way*,
And to reverse his high decrees ?
 - 6 This is the God, whose hand awaits
To shut the doors, and bar the gates
Of endless *wo* on all, who dare
With Him to wage eternal war,
And trample on his sacred law ;
How must they sink in long despair !

* By fate, is here meant the eternal purpose of God.

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Massachusetts
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No. 3.] AUGUST, 1805. [Vol. III.

EXTRACTS FROM MR. ABBOT'S DIARY.

(Concluded from page 43.)

NO. VIII.

The good Impression of some Remarkable Dreams.

I HAD some little debate in my own mind, whether I should add these, or not. But when I considered that even *dreams* are mentioned in Scripture, as one way in which God has sometimes sealed up instruction to men—That such persons as Mr. How, and Mr. Henry, have taken so much notice of some of their remarkable dreams, as to set them down in their diaries, and the writers of their lives did not think it improper to relate them—But especially considering the notice our deceased friend takes of his was so wise, his reflections upon them so good, and his improvement of them so holy, I could not persuade myself to omit them; and believe the reader will not reckon them amongst those dreams in which are divers vanities.

March 12, 1729.] The last night in my visions on my bed, I thought the house in which we dwell was to be taken down, and we were to remove from hence. And what may be the meaning of it God knows! If it be a warning to me that any person in the family must die shortly; Oh! that they may be prepared therefor. And if it be to shew me, that the earthly house of my tabernacle must in a little time be dissolved, taken down, and laid in the dust; Oh! glorious God, be pleased, for Christ's sake, to quicken me much in preparing for death; that I may not die, till for me to die shall be unspeakable gain.

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Sept. 12.] The last night in a dream, I thought I went to see a certain person, I was well acquainted with, and as I was at his house conversing with him, he looked upon and said to me, *Within twelve days time you must die, and be laid in the grave.* Which dream when I awoke made some impression on my mind. And well may it fill me with seriousness and concern, if the day of my death be indeed so near, and I am in so short a time to be lodged in the eternal world. But Oh!—whither!—whither!—am I going?—To eternal happiness, or eternal misery? One of these must most certainly be my portion.—

I know, and desire to be more and more sensible of it, that I do most justly deserve to suffer the strange punishment reserved for the workers of iniquity: because of the sin of my nature, and all the sins of my life, which have been many as the sands, mighty as the mountains, and all of a scarlet and crimson colour. And, Oh! How holy and righteous would God be, if he should make me a monument of his eternal wrath and vengeance!—But yet I am not left hopeless. No, no—Blessed be God, for that great and effectual door of hope opened for me, in our LORD JESUS CHRIST! Through whom God will accept of believing sinners, that seek unto him for his love and favour. Therefore, O glorious God! I humbly say before thee, *I believe; Lord, help thou mine unbelief!* That thou canst, consistent with the glory of all thy adorable perfections; yea, that thou wilt pardon and accept of me, an unworthy sinner, through my dear and only Saviour. *Lord, I believe; Help thou mine unbelief!* That as vile and wretched as I am, I may with safety appear before thee in the righteousness of my lovely Saviour, as that which is every way sufficient to answer for all my offences, and make me to stand guiltless, and justified in thy sight, and entitle me to eternal glory and blessedness.

And now, most holy Lord God, I humbly say in thy presence, that as I hope I have already, so I desire now again, and Lord, I hope I do venture my soul, with all the concerns of it, upon CHRIST, as an all-sufficient Saviour; desiring humbly to rely on his power and promise, to do great and glorious things for me! And renouncing all righteousness and excellencies of my own, I desire to, yea, I hope I do trust in the glorious righteousness of my Almighty Redeemer, as that in which, and in which alone, I shall obtain mercy of the Lord. And if I may but have this righteousness imputed to me, and be found clothed therewith, *I believe; Lord, help thou mine unbelief!* That for the sake of it thou wilt pass by all my sins; that my unworthy services shall find acceptance with thee now; and that when I die, whether sooner or later, my departing spirit shall appear with joy before thy awful tribunal, and be set faultless before the presence of thy glory with exceeding joy; while my body shall rest in the grave, united unto Christ, until the resurrection.

rection. *Lord! I believe,* That at the great and last day of judgment, I being found clothed with the white robes of Christ's righteousness, (when my soul and body are again united) my blessed Saviour will own me for his, and present me before thy throne, without spot, or wrinkle, or any such thing; and give to me a crown of life that shall never fade away; and bring me to sing of redeeming love and grace, with an innumerable company of glorified saints, forever and ever; in that happy, blessed, glorious world, where I shall *SIN NO MORE, nor sorrow any more*: where I shall sing *ETERNAL HALLELUJAHs* unto God and the LAMB. Amen and Amen! Even so be it, Oh Lord!—Many serious and affecting thoughts of death were raised in me by this dream, which continued for several days together. Now though I would not lay too great stress upon dreams, yet I would not altogether disregard them: But being I hope truly desirous to be quickened in my preparations for death; by all ordinances and providences, I would improve such a dream also for this end.

July 12, 1730. Lord's day.] The last night in my sleep, I was greatly concerned and distressed about *the day of judgment*. I thought that there were several amazing and wonderful sights in the world, that preceded this awful day: Yea, that time was at an end!—That the heavens were in confusion and dissolving; and that Christ was coming in the clouds with power and great glory.—And these things seemed real and certain to me. And how did I wish, as many will at that day, that there was time yet longer, to serve God in, and to prepare for the eternal world? And these thoughts had some good influence upon me this day; and I hope I desire to improve it, as if it were the last Sabbath that ever I shall enjoy. And, Oh! that since my life, and day of grace, are still lengthened out unto me, I might be very diligent and serious in the improvement of them, that I may be prepared for this dreadful day of the Lord, which is hastening and will come, as a snare on all them that dwell in the earth. O Lord! Quicken me in this great work. Help me now to be by faith looking on things unseen and eternal!—To live in the constant, lively, sincere discharge of every duty, and so be always upon the watch! Let my life now be hid with Christ in God, that when He shall appear, I may appear with him in glory. Amen! O Lord! so let it be. —

These few passages may give us some *idea*, of that life of diligence, devotion, and sublime piety, which this young man lived. All that read them will be ready to say, *He lived much in a little time*. May the beauties of holiness discovered and shining in this collection, charm the reader into some happy imitation, and change him into the same image, by the Spirit of the Lord. Amen!

ON

ON THE IXth OF ROMANS.

(Concluded from page 60.)

IN this sentiment the apostle feels himself fully justified and supported by what the scripture saith unto Pharaoh, "Even for this same purpose have I raised thee up, that I might shew my power in thee, and that my name might be declared throughout all the earth." This example is of a piece, in regard to the present point, with that in the 13th verse, where the elder is, even before his birth, destined to be servant to the younger. The instruction conveyed by them is, that God, upon his established plan of government, has need of some to be vessels of wrath, as well as of some to be vessels of mercy; and that it is as he pleases whom to ordain to the one, and whom to the other. It pleased God to raise up Pharaoh to be a vessel of wrath, for which he was fitted under the wise and righteous administration of divine Providence. The sovereign will of God was as much concerned in raising Pharaoh for the end, to which he became subservient, as it is in raising up and fitting others to be monuments of mercy. From no other kind of premises would the apostle have thought of drawing the conclusion he does. "Therefore hath he mercy on whom he will have mercy, and whom he will he hardeneth." As shewing mercy, in the one case, is God's act; so is hardening in the other. His hardening Pharaoh does not mean, that he merely left him without any gracious influences on his heart; and, of consequence, he hardened himself. In this case, it would not be true, that his hardness proceeded from God; which I take to be the very thing the apostle is insisting upon: for his terms are determinately and unequivocally to this effect. "Therefore hath he mercy on whom he will have mercy, and whom he will he hardeneth:" very different language from this; *Therefore hath he mercy on whom he will; and whom he will he suffers to harden themselves in sin.* Whether I am right in understanding the apostle in this manner, may, perhaps, be determined by having a critical eye to an objection, which is considered in the next verse, and by noticing the manner, in which it is combated by the apostle. "Thou wilt say then unto me, Why doth he yet find fault? for who hath resisted his will?" Here then the objector, being allowed to speak, brings forward what would seem a notable difficulty. And it is to be remembered, that it is the apostle himself, who has put the objection into form; and, therefore, the objection must be considered as standing against what *is*, and not against something which is *not*, his real meaning in the positions objected to.

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The objector must be supposed to have understood what the apostle was aiming to prove, and against this to have levelled his objection. And now, what is the doctrine, with which a man would be likely to cavil in this manner? Is it this, that God was pleased to withhold from Pharaoh all the restraints of his grace, and let him oppress the Hebrews, and profane the name of Jehovah, as his own wicked heart might dictate, and then, in process of time, punish him for his tyranny and impiety? Who would say, that God, having thus dealt with Pharaoh, ought not to cast any blame upon him for being disobedient to the word of the Lord? If it were not of divine foreordination, but of himself wholly, that Pharaoh acted as he did; would any man conceive, that God is not at liberty to condemn him, and give this as a reason for it, viz. that he was not resisting the will of God, but conforming to it? Would it ever occur to the mind of any man, that it is absurd for God to find fault with his creatures for their wickedness, admitting that he never decreed their sinful actions, nor used any positive direct influence to bring them into a state of guilt? If it was contrary to God's express command, and *not* according to any purpose in his eternal counsel, that Pharaoh withstood Moses and Aaron as he did; would any one upon knowing that such obstinacy against God was punished with severity, be apt to exclaim against it as a hardship? that God had no right to blame Pharaoh, because he was only acting in conformity to the divine will? Nothing can be more improbable. It must be, then, that the apostle's antagonist arms himself, not against the doctrine which Paul inculcates accordingly as he is interpreted by Arminian expositors; but against his theory, as understood by Calvinists. If the apostle means nothing inconsistent with wicked men's being the originating cause of their own sinful actions, he is in no danger of being encountered, as he seems to apprehend he shall be by many. If his representation of God is that of a being, who does not, by any positive agency of his own, raise up men to merit and receive perdition at his hand; but concerns himself with them only to take account of their evil deeds, and punish them as justice requires, none will reply by saying, "Why doth he yet find fault? for who hath resisted his will?" But let it once be considered, that the apostle's reasoning makes it clear, that God does actually harden men's hearts, in consequence of which they do those things which provoke him to wrath, as it is contended was fact, in the case of Pharaoh, and thousands will instantly cry out, in a raised and angry tone of voice, "Why doth he yet find fault? for who hath resisted his will?" If one presumes to broach the thought, though upon the authority of Peter in Acts iv. 27, 28, that the doings of the wicked are, in any instance, what the hand and counsel of God determined

determined before to be done ; very many stand ready to make answer, " Why doth he yet find fault ? " &c. If God predetermined those perverse and malicious deeds in Pharaoh, Judas, and others, for which they have met with signal vengeance from the hand of divine justice, why are they deemed criminal and treated accordingly ? Have they not done the will of God ? And, in doing it, have they not deserved good rather than evil at his hand ? Can God be just, and yet miserably destroy his creatures for doing the things he had determined they should do ? " Nay, but O man, who art thou that repliest against God ? Shall the thing formed say to him that formed it, Why hast thou made me thus ? Hath not the potter power over the clay, of the same lump to make one vessel unto honour, and another unto dishonour ? " Shall Pharaoh cast reproach upon God, because he made him Pharaoh, and because he gave him a hard and impenitent heart, and not a heart to know and obey the Lord to let Israel go ? Shall he call God to an account for raising him up to be a monument of divine justice, that the fame of the God of Israel might be resounded throughout all the earth ? Shall Jehovah, the former of every creature, be limited to a narrower prerogative, than the artificer in clay, who is not liable to be arraigned by the vessels he has constructed, because some of them he has designed for honour, and others for dishonour ? This is Paul's similitude to illustrate the relation subsisting between creatures and their divine Creator, who is also their moral Governor. In the use of this figure he is not alone. " But now, O Lord, thou art our Father ; we are the clay, and thou our Potter : and we all are the work of thy hand." But what does the illustration prove ? It proves that the apostle gives no inconsistent or absurd view of God's character, when he represents him as raising up Pharaoh and other wicked men to be examples of his justice in the punishment of sin ; that God has a right to predetermine that in sinners, which distinguishes them from the righteous, and then requite their wickedness with his displeasure, as evidently as the potter has a right to determine beforehand, that of such and such parcels of clay he will form vessels, which shall be fit only for the basest and most dishonourable use. If this be not the object, it cannot be learnt from any thing that is written ; for to this point only has the case any pertinency at all. If God does not, by a direct and decisive interposition of his sovereign providence, raise up some to be righteous and others to be wicked, who would ever have thought that his dispensations with regard to creatures of a moral nature, might be likened to the proceedings of a potter in the practice of his art ? The earthen vessel of an uncomely and base countenance, or that is made only for the vilest use, is as much dependent on the pot-

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ter for all its properties and aptnesses, as the one which is fitted for the noblest and most honourable uses. And if the work of a potter, in forming vessels and fitting them for the use intended, truly and fairly represents the work of God in rearing up human characters and personages to be instrumental of his glory in the world; why must we not hence infer, that Pharaoh, and all like him, are just as dependent on God for what they are, for their base and criminal properties, as men of a contrary character are for their greatest moral excellencies? If a denial of this be not that replying against God, which the apostle so sharply reproves, it is difficult to imagine what he has in view, when he gives the objector so severe a reprimand. "Shall the thing formed say unto him that formed it, Why hast thou made me thus?" Shall the vessel just come out of the hands of the workman, complain of its former for giving it such shapes and modifications, because they render it unfit for any but low and vulgar uses? Or shall Pharaoh, or any of his fellow-sinners, make God accountable for raising them up to be such creatures as they are, such rebels against God, fit only to be doomed to that miserable fate, which stands connected with impenitence? If this application be not just, there is in this similitude the greatest possible dissimilitude to the object aimed at, and the apostle is guilty of the most consummate folly and nonsense. For, if God does not exercise the same prerogative over men, in creating them and endowing them with moral qualities and affections, that the potter does over the clay, which he moulds into vessels of divers shapes and capacities, it is hard to conceive how the apostle's bringing up such an idea as he does is any reply to the insinuation he has to repel. If it is by their own agency alone, exclusive of the agency of Jehoyah, that men come to be what they are, enemies to God by wicked works, and in danger of eternal wo; who will feel an inclination to combat the sentiment by making answer, as if Deity were implicated by it in unrighteousness, "Why doth he yet find fault?" And if such an objection should be thrown in against the doctrine, what propriety would there be in calling it a *reply against God*, and for illustration, say it is like a vessel's saying to him that made it, *Why hast thou made me thus?* Admitting the case to be such, and there is no man but must see a vein of impertinence running through the whole. If Paul was capable of using a *simile*, that most easy and common figure of speech, with any colour of propriety; he is, undoubtedly, in the passage before us, vindicating the entire dependence of all men upon God for their moral character and temper of mind, whatever they may be. God raises up those various, dissimilar characters that flourish in the world, that he may get glory to himself by them. It is his willingness to shew his wrath and

and make his power known, that determines him to endure, with much long suffering, the vessels of wrath fitted to destruction, in addition to which there is this further motive, viz. that he may make known the riches of his glory on the vessels of mercy, which he had afore prepared unto glory. Of this latter description are all the subjects of effectual calling, whether Jews or Gentiles. From each of these large bodies of men God has, from eternity, chosen individuals to receive his grace and form the community of his covenant people, and that they might glorify his mercy. When this commonwealth, called the commonwealth of Israel, is completed, is filled up; the residue are consigned to wrath, to be monuments of that power and justice, which at once exhibit the goodness and severity of God; on them that fall severity, but goodness towards all such as are the called according to his purpose. While the whole Gentile olive-tree is reckoned wild, some of the branches are selected to be taken out and grafted into the good olive; and from the good olive some of its branches are broken off, that God may execute his sovereign purpose of having mercy on whom he will have mercy, and of hardening whom he will. Therefore it is said, "Israel," meaning the great body of the nation, so called, "hath not obtained that which he seeketh for; but the election hath obtained it, and the rest were blinded (According as it is written, God hath given them the spirit of slumber, eyes that they should not see, and ears that they should not hear) unto this day." It was only a remnant in Elijah's time, and the same in the days of the apostle, that constituted what is called, *the election*. The rest were devoted of God to delusion and death. These are the apostle's positions to prove, that all, who are called by grace into God's kingdom and glory, were eternally predestinated to this purpose, as vessels of mercy prepared unto glory; and that all, who come short of the glory of God, have a foundation also laid for this in the divine counsels, even from the beginning. They are raised up, as vessels of wrath, to shew the power of God and his justice in the destruction of the ungodly. This fully accords with St. Peter, 1st Epistle, ii. 8. "And a stone of stumbling, and a rock of offence, even to them which stumble at the word, being disobedient; whereunto also they were appointed."

Having endeavoured, by a natural and fair interpretation, to follow the track of the apostle Paul through an important and very explicit portion of his epistle to the Romans, looking more at the obvious sense of terms, and the drift of the argument, in which they are used, than at what may or will be said on the side of opposition; I come now to a very brief consideration of what the warmth of some and the scruples of others will be apt to allege by way of objection. And

1. It will be urged against the foregoing, that it makes God the author of sin.

Answer. There can no danger arise from admitting consequences, which necessarily flow from the positions of an inspired apostle. The present objection, therefore, has no force, so long as it does not expose any fallacy or weakness in the attempt we have made to ascertain the object of the apostle's discourse. To say, that Paul would disavow the idea of God's causing sin, is a mere begging of the question. The objection, then, ought to take another form, viz. that the doctrine we have been contending for, makes God an *unrighteous* Being. Let it stand thus, and I shall commit the cause to Paul himself, as capable of giving it the best defence. "What shall we say then? Is there unrighteousness with God? God forbid." This I shall consider as a sufficient answer to the objection, until something is brought to view, making it presumable, that the present is not in substance, at least, the same with the one answered by the apostle.

2. But it will be further said, that, upon the plan we have advocated, God is proved to be an inconsistent Being, while he holds men accountable for their wicked actions, however gross and abominable. If he raised up Pharaoh to be an enemy to himself and to his people, how can he blame him for yielding to the necessity he was laid under?

Answer. When a man shall be found of a wiser head and sounder heart than Paul; of him we may expect something in addition to what is already before us; but until then, let it suffice to copy the words of the apostle, and say, "Nay, but, O man, who art thou that repliest against God?" &c.

But the objector, not being yet exhausted, proceeds further and says,

3. According to what has been stated above, it is pure nonsense and trifling to preach the gospel to sinners, or use any means for their salvation.

Answer. Was it useless for Paul and Barnabas to preach the word in Antioch, because those, who were there converted by their successful ministry, were ordained to eternal life? Agreeably to what is recorded in Acts xiii. 48. If God has a chosen number to bring into his kingdom, is it not necessary that the appointed means should be used in order to the end? And one of the necessary means, with which God has connected this important end, is the preaching of the gospel; not partially, or to a few, but to all. As it was necessary, in making the electing grace of God appear in a just and striking light, that Esau and Jacob should be born of the same parents, at the same birth, and under the same dispensation; so it is necessary, for the same purpose, that the gospel should be preached to man-
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kind indiscriminately, though a remnant only are made the subjects of saving faith.

I shall now close my remarks with a few reflections.

1. Let no one say that the sovereignty of God in election and reprobation is an unprofitable doctrine, calculated rather to obstruct than facilitate the progress of true religion in the world. Paul, no doubt, meant to edify the Romans by writing to them as he did; and it would be very arrogant and impious in us to say, he mistook the point, when he penned those things, which we have had under examination. He meant to show them, that God is greater than man; and that true piety consists in acknowledging and reverencing him in his true character. And in this respect all may profit by frequent attention to the truths of the present subject.

2. From what has been remarked, we see the folly of objecting to the sovereignty of God, as taught in the ixth of Romans, without taking different ground from what those have, to whom the apostle himself has made reply. If any thing is to be gained by objecting to a doctrine, which is taught as divine, it must be upon the principle of its not being actually of divine authority. But do the objectors, we have to encounter upon this subject, think of carrying their point by outmatching the apostle Paul, and bringing him under the imputation of inculcating sentiments without due authority? If not, why insist upon those very cavils, which he has confronted and overthrown? Let those, who are dissatisfied with the things here submitted to their inspection, bring forward some difficulty, that the apostle himself has not solved, and they will be entitled to consideration. Otherwise, let them seriously inquire of themselves, whether they are not fighting against God.

3. If any, who profess to love God, and to revere his word, do, nevertheless, feel themselves grieved with what has been urged in the discussion of the present subject, they are humbly invited to inquire, how far the solidity of their objections may not be reasonably suspected from the consideration, that, in this cause, they are in perfect harmony with the most implacable of God's enemies. The enemies of religion and religious truth hate to hear of the divine sovereignty, as exercised in giving to others that pre-eminence, which they covet to themselves. The most bitter revilers of religion and its divine Author are peculiarly inimical to that doctrine, which assures them, that all things are of God; and that he determines, irreversibly, who shall be saved and who not. Upon this subject their unsanctified feelings rise to an eminent pitch. But let divine sovereignty be wholly in their favour, and not a word would they have to object. Their hatred of the doctrine proceeds from their own partiality; and how can those of a contrary

rary temper join with them in detesting it? If, from the obscurity of certain texts of scripture, it should become easy to conceive, that they countenanced some favourite species of wickedness, who are those that would fall in with such a construction? and who would oppose it? Those who hate the sovereignty of God would make much of such an opportunity to uphold themselves in iniquity. Let it be carefully considered, whether their love, in the one case, and their hatred, in the other, be not from the same source; and let not the friends of truth be afraid of being too unlike its enemies.

4. We infer, that it is no reason for diffidence in the truth of our doctrine, that it is fiercely assailed, and with weapons, too, that have, at first view, a very formidable aspect. When it was preached by Paul, it had heavy artillery brought against it. A plea, equally weighty, at least, with any brought into action in our times, was then hurled, as if it were a dart dipped in poison, viz. that the moral perfections of God were impeached. And if the apostle stood up undaunted against such opposition, and persisted in his cause, let not those despair of success, who are enlisted in the same warfare.

A PREDESTINARIAN.

NOTE. *Let it be carefully impressed, that God does not elect some because they are less criminal than others, nor reprobate some because they are the most criminal.*

ON COVENANTING WITH GOD,

PART II,

(Continued from Page 74.)

A VARIETY of interesting remarks naturally offer themselves from a review of the preceding subject on covenanting, and keeping covenant with God.

I. The great and inexcusable wickedness of all persons, who, under the light of the gospel, neglect truly to return to God, to take his covenant upon them, and honour him in all his institutions. They sin against the authority, express commands, and known will of God. They rob him of that worship which is his unalienable right, and their reasonable service. They sin against the wonderful condescension and goodness of God in reconciling the world unto himself by Jesus Christ, and in entering into a covenant of peace with rebellious men. They sin against all the light and grace of the
gospel;

gospel : against all the commands of God which require them to repent, to believe on the name of the Lord Jesus Christ, and to observe all things whatsoever he hath commanded them. Against his express commands to remember and honour him at his table. This do in remembrance of me. They sin against the most endearing example of Christ, of the primitive Christians, and of the whole Christian church from its first institution to the present time. They sin against that precious, that alluring promise of their Saviour, That whosoever shall confess him before men, he will confess also before his Father who is in heaven, and before his angels. It is sinning against his displeasure, against their own mercies, and the lives of their own souls, since he has assured them, That whosoever shall be ashamed of him and of his words, of him shall the Son of Man be ashamed when he shall come in his own glory, and in his Father's, and of the holy angels. What incalculable criminality is there in this ? It is inexcusable wickedness. To plead impenitence, unbelief, and unpreparedness, is only to plead their wickedness. Faith, repentance and a preparation to every good word and work, are the immediate duties of all men to whom the gospel is sent. The gospel feast is prepared, all things are ready. The ends of the earth may look and be saved. Nothing prevents but their own wickedness, their own unwillingness, their entire opposition to God and holiness. This is their condemnation, that light is come into the world, and they love darkness rather than light.

II. That all attempts of unregenerate men to covenant with God, and pretences that they can do it consistently, are absurd and delusive. How can they, with the solemnity of an oath, avouch the Lord Jehovah to be their sovereign Lord and supreme good, while their carnal minds are enmity against him ? When they will not have him to reign over them, and do not like to retain him even in their knowledge ! How can they give up themselves to God through Jesus Christ on the terms of the covenant of grace, when in their hearts they reject him ? When they will not come unto him that they might have life ? How can they covenant to walk in all the statutes and ordinances of God blameless, when there is no faithfulness in their mouth, and their inward part is very wickedness ? (1) When there is no judgment in their goings. (2) How can they covenant or promise any thing in the name of Christ, while they have no faith in him, no union to him, nor any spiritual life, or covenant communications from him ? Does not every thing essential, in covenanting with God, imply a new heart, love to him, and union with the Saviour ? Does not the Almighty, therefore, that he may have a covenant people

(1) Psalm v. 9

(2) Isaiah lix. 8.

ple, who shall indeed be his, and that he may be their God, put his law in their inward parts, and write it in their hearts?(1) Does he not, when he makes an everlasting covenant with his people, that he will not turn away from them to do them good, give them one heart and one way, that they may fear him forever, and that they may not depart from him?(2) How do all natural men deceive themselves while they imagine that they covenant with God in sincerity and truth, and that he is their covenant God and Father in Christ? Or that they do, or ever shall keep covenant with him, while they continue in unregeneracy? They cannot be accepted in covenanting with him, nor in their persons, nor in any of their performances: for men are accepted in Christ the beloved only.(3) God can have no pleasure in them: for without faith it is impossible to please him.(4) They can have no communion with him, in time, nor in eternity. For without holiness no man shall see the Lord.(5)

III. That when, in covenanting with God, persons make exceptions, in words or in their hearts, to the terms of the covenant, not renouncing all sin, and not determining to perform all known duties, they do not enter into covenant at all. They can lay no claim to covenant privileges. Nor can there be any such thing as keeping covenant with God without a conscientious avoiding of all known sin, and the performance of all known duties. The terms of the covenant are universal obedience. Those who only call Christ Lord, while they neglect to do the things which he hath commanded them, can never enter into the kingdom of heaven. While men are not conscientious in the performance of all known duties, whether they respect God, their neighbour or themselves, whether they be secret, private or public, all their expectations of enjoying the blessings of the covenant are delusive. They are but foolish virgins. When they shall say unto Christ, Lord, Lord, open unto us, he will tell them, I know you not whence you are; depart from me, all ye workers of iniquity.

IV. How great and awful is the guilt, and how dreadful will be the consequences of dealing falsely in God's covenant! Lying, perjury, and covenant-breaking are great crimes, when committed against men; but much greater still when committed against God. The more directly sin is committed against God, his perfections and glory, the more heinous it is. The apostle Peter therefore represents the sin of Ananias as exceedingly aggravated on this account, that he had not lied unto men, but unto God.(6) This is the case with all those who covenant with him in hypocrisy and deceit; and who

(1) Jeremiah xxxi. 33. Heb. viii. 10.

(2) Jeremiah xxxii. 39, 40.

(3) Ephes. i. 6. (4) Heb. xi. 6. (5) Heb. xii. 14. (6) Acts v. 4.

who take no proper care to keep covenant with him. They swear falsely to their Maker. In his awful presence, before angels and men, they call him to witness the truth and sincerity of their vows, when they are made without a conscientious regard to either. What solemn perjury is this! What a presumptuous profanation is it of that great and fearful name, the Lord our God, and of his holy ordinance! What trifling is it with him, and with the momentous concerns of eternity!

Further, for professors, after the most solemn engagements, to take no conscientious heed to walk with God, is presumptuous and abominable wickedness. It involves in it not only the grossest hypocrisy and falsehood, but it is rebellion against the most express and positive commands relative to their keeping covenant with him, and paying their vows. It is written, Thou shalt keep my covenant therefore.(1) Keep therefore the words of this covenant and do them.(2) When thou vowest a vow unto God, defer not to pay it: for God hath no pleasure in fools: pay that which thou hast vowed. Better is it that thou shouldest not vow, than that thou shouldest vow and not pay. Wherefore should God be angry at thy voice, and destroy the work of thy hands?(3) The guilt of false professors is increased and aggravated, in as much as defiled with all this hypocrisy, deceit, covenant breaking, and rebellion against the most express commands of God, they come to the Lord's table, from month to month, and year to year, and eat and drink unworthily, and are guilty of the body and blood of Christ. As it were at the foot of the cross, in full view of the love and dying agonies of the Saviour, while he is evidently set forth as crucified before their eyes, they still act the same presumptuously wicked part, sealing their covenant vows in hypocrisy and deceit. How often do they crucify the Son of God afresh, and tread him under foot? What guilt can be compared unto this, except that of Judas in betraying his Lord? Will not the consequences be dreadful to them, as they were to him? Will they not go with him to their own place? Will not their punishment be equal to their enormous wickedness? Shall not the congregation of hypocrites be desolate?(4) Shall not their hope be as the giving up of the ghost? Is not Christ's fan in his hand? Will he not thoroughly purge his floor, gather the wheat into his garner, and burn up the chaff with unquenchable fire?(5) Will it not be more tolerable in the day of judgment for Sodom and Gomorrah, than for those who have thus violated the covenant of their God?

V. This paper not only administers solemn reproof to covenant breakers in general, but particularly to persons of this character of various descriptions. Some

(1) Gen. xvii. 9.

(2) Deut. xxix. 9.

(3) Eccles. v. 4, 5, 6.

(4) Job. xv. 34.

(5) Matt. iii. 12.

Some there are, who, notwithstanding their solemn covenant with God and their brethren, will, for some private pique, against their pastor, or against some particular brother or sister, entirely withdraw themselves from their communion. Though their brethren can discover no just occasion for it, and use all pacific and prudent measures to reclaim them, yet they obstinately persist in withdrawing themselves both from their communion and worship. They join themselves to no other church, and for many years, even to their dying day, neglect to honour Christ in the sacrament of his holy supper. They will not hear their brethren of the church, will not submit themselves to them, as Christ has commanded, and as they had covenanted; will not even worship with them, nor do the least thing to maintain the worship and ordinances of God among them, which they had expressly bound themselves by covenant to do. Have not such persons broken covenant with God and their brethren? Do they not persist in their wickedness? Are they not going to judgment laden with gross and inexcusable iniquity? With hypocrisy, breach of covenant, malevolence and self-will? Is not this really the case, with all those who withdraw themselves from their brethren and the divine ordinances, for some private offence, or fault in their brethren, which others cannot discover? Even supposing some brother hath been faulty, can this be a warrant for them to violate their covenant, and forsake the ordinances of Christ? Certainly it cannot.

Others there are who are found guilty of falsehood, fraud, theft, intemperance, adultery and other scandalous offences, yet when their brethren, in faithfulness to God and to them, attempt to reclaim them, by the discipline of the gospel, they show themselves to be haughty scorers. They refuse to hear their brethren and confess their faults, as Christ hath commanded them. Instead of this they hate their faithful pastors and brethren, and speak all manner of evil against them. They forsake their worship, manifest an implacable and revengeful spirit, employing their utmost exertions and influence to injure and ruin the churches with which they had covenanted to walk in brotherly love; and by all means to edify and build up each other. They proceed from sin to sin, from one gross violation of their covenant to another. Do not they, like Judas, betray their Lord, and exhibit sad evidence that they are irreclaimable sinners? Do they not treat the blood of the covenant as an unholy thing? Can there remain for them any more sacrifice for sin? Any thing but a fearful looking for of judgment, and fiery indignation, which shall devour the adversaries? If he that despised Moses' law died without mercy, of how much sorer punishment shall they be thought worthy,

thy, who thus despise the authority, and tread under foot the Son of God?

There are other professors who grossly violate their covenant vows by an omission of the duties of religion. They cast off fear and restrain prayer before God, in the closet and in their families. They in a great measure, if not wholly, omit family government and religion. They pay no conscientious attention to the bringing up of their children in the nurture and admonition of the Lord. Though these duties were expressly stipulated in the act of covenanting, and though they are abundantly inculcated in the divine word, yet they disregard them. They also too much neglect the assembling of themselves together, and other duties of religion: especially the duties of their particular relations.

There is yet another sort of professors, who, though they are zealous for some parts of religion, yet are gross covenant breakers. They are not uniform and consistent in their religion. They do not, like Cornelius, unite piety and righteousness in their character; their prayers and their alms do not ascend up before God. Some are externally very pious. They pray often, are zealous for the public worship, and talk much concerning religion; but they do not work righteousness. They are unfaithful, unrighteous, covetous, worldly-minded, and not conscientious in the performance of relative duties. Others have a fair outside as it respects men. They are externally honest and liberal, but they have no piety towards God. Both these characters violate their covenant vows, and are destitute of true religion. They covenanted to be pious, righteous and charitable, and to walk in all God's commandments; in the performance of the duties of both tables; of one no less than the other.

Some professors are very zealous for some branches of piety, while they, in a manner, neglect all the other. Though they are very deficient in their attendance on the public worship and ordinances in general; though they appear to be inordinately attached to the world, are careless and loose livers, yet they are zealous and punctual to attend on the Lord's Supper. In this they seem to place a great part of their religion. By this they seem to expect to make an atonement for all their neglects of God and deficiencies in other duties. Persons of all these characters are covenant-breakers, and stand reprov'd by our subject. They are all triflers with God and their own souls. They will, doubtless, continuing in their present state, be finally cut asunder, and have their portion with hypocrites. In the character of all true Christians there is uniformity and symmetry; piety, righteousness and charity. Then they are
not

not ashamed when they have respect unto all God's commandments. (1)

VI. With what holy fear and trembling, with what caution, self-examination and prayerfulness ought persons to covenant with God? As it is a most solemn and interesting transaction, the heart should be most deeply impressed, and filled with great concern to covenant sincerely in the love of God and in the faith of the gospel: and also with the most fixed resolutions, through the grace of God, to keep covenant with him. With what seriousness and impartiality should they examine themselves whether they are born of God? Whether their hearts are broken for sin? Whether they are so united to the Redeemer by faith and love, as that they may expect grace and influence from him, enabling them to keep their covenant vows? Whether they really covenant with God in obedience to his will, for his glory, and the good of others? How cautious should they be of deceiving themselves and of covenanting, merely because it is customary where they reside, or to obtain some external advantages for themselves or children; or to obtain a name, honour, or some worldly good? How should they pray to God to search them, and to try their heart and their reins, and lead them in the way everlasting!

Having covenanted with God, with what vigilance, prayerfulness, constancy and zeal should they keep covenant with him? Having named the name of Christ, how careful should they be, not only to depart from all iniquity, but to shine as lights in the world, and bear much fruit, that their Father who is in heaven may be glorified? How should they strive to excel in all the duties of private and public life? And to be constantly growing in knowledge and in grace? How should they add to faith virtue, knowledge, temperance, patience, godliness, brotherly-kindness and charity: that they may neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ. In the practice of these duties they will adorn the doctrine of God our Saviour. They will be most useful in their families, and in the world; they will have the most sensible communion with God, the sweetest peace in their own souls, and shall never be suffered to fall. Finally, so an entrance shall be ministered unto them abundantly, into the everlasting kingdom of our Lord and Saviour Jesus Christ.

(To be continued.)

FOR the MASSACHUSETTS M. MAGAZINE.

A LETTER.

The following Letter, covering a TEN DOLLAR BILL, was found in the meeting-house at Holles, N. H. on the morning of a Sabbath in May last, on which a collection for the N. H. Missionary Society was expected.

Rev. Sir,

I WOULD thank you to communicate these few lines to the friends of Zion, if you should think proper, after you have perused them, that they may know what God has done for me. I once thought that if I lived a moral life, I stood fair for heaven. But God was pleased to teach me to the contrary by these passages of Scripture: "*Except your righteousness exceed the righteousness of the Scribes and Pharisees, ye shall in no case enter into the kingdom of heaven. Your righteousnesses are as filthy rags and polluted garments. Except ye repent ye shall all likewise perish.*" I then saw that God would be just if I should perish forever; for I had no righteousness of my own, nor a disposition to repent, although Christ said, *Come unto me, all ye that labour and are heavy laden, and I will give you rest. And he that cometh unto me I will in no wise cast out.* Christ did not only appear willing in these texts, but through the Bible, and in every sermon I heard he manifested to me a willingness to save the greatest of sinners (of whom I am chief) if they would accept of him as offered in the gospel. But the plague of my heart was so great, as to prove this text of Scripture to be true, which says, *Ye will not come to me that ye might have life.* The painful situation I was then in, caused greater distress of mind than can be described by pen and ink, and I should have continued to reject Christ and sealed my own destruction sure, had he not by his all conquering grace so far subdued my rebellious heart, that I was willing to yield myself unconditionally to him, wishing him to glorify himself, let what would become of me. I then felt a peaceful calmness in my mind, and continued so for a number of days, not knowing that I could claim the promises of God. The Bible now appears to me to be a new book, Christians appear lovely so far as they bear the image of Christ, holiness desirable and sin hateful. I have found more happiness in religion than I can find language to express. At this time I thought much about the salvation of perishing sinners, especially about the poor heathen, who are deprived of the glorious gospel

gospel of Christ. I thought it my duty to give something towards supporting the gospel amongst them. Although I am a poor girl and have nothing but my hands to help myself with, I thought over how much I might make in a year with a common blessing, and thought I would give five dollars to send the gospel amongst the heathen. But I was so blessed that I can give ten dollars, and yet have more than double what I expected. This I relate to encourage all those that have a desire to help the heathen. Knowing that there are some who say that they would be glad to give, but they are not able, I shall take the liberty to ask them a question or two. Have you not professedly given yourselves and all you have to God, and made the greatest good your object? Have you not seen the time when you would have given the whole world if you had it in possession for the salvation of your soul? The soul of a poor heathen I think is of as much importance as yours, and when there are thousands perishing for want of the knowledge of the gospel, can you not, yea, will you not, give something to support the gospel amongst the poor ignorant heathen, when the cause is so glorious?

A FRIEND TO THE HEATHEN.

REV. ELI SMITH,

FOR the MASSACHUSETTS MISSIONARY MAGAZINE.

MESSRS. EDITORS,

RELATIONS of Religious Exercises are, no doubt, frequently perverted to bad purposes. They prove injurious to those, who take occasion from them, either to despair, because they may, in some respects, differ from what they have experienced themselves; or to hope, because they may, in some respects, agree with the exercises of their own minds. But, when properly improved, relations, whether read before a congregation or made public in print, may, by divine grace, be the means of conviction to sinners and of edification to saints. If you consider the following, which was communicated to a church in Massachusetts, in the year 1801, as calculated to answer either of the above salutary purposes, you will please to give it a place in your useful publication.

THEOPHILUS.

RELATION OF MRS. H—.

ALTHOUGH I have been so highly favoured as to live in a place, where I have, from childhood, enjoyed a preached

preached gospel and many other means of religious instruction ; yet I spent many years of my life in sinful folly and thoughtless security, forgetful of God and regardless of eternal things. I had no concern about a future state, until several years ago, my health was much reduced, and it was the opinion of my friends and of myself that I had but a short time to live. I was sensible that I was not prepared to die, and the apprehension of death terrified me. As the prospect of death became nearer, my concern increased. Worldly happiness appeared of less value, and future happiness of all things the most important. In this situation, I at length thought that I was willing to die, provided I could be happy hereafter. This, I vainly imagined, was true submission to God's will ; and for a time I enjoyed a kind of false peace and comfort. I have great reason to bless God that he did not leave me to rest in this refuge of lies, till I had sinned away my day of grace ! I am now convinced that my heart was then wholly selfish, and that I was not disposed to submit to God any farther than I thought it would be for my own interest. As my health returned, I grew more thoughtless, till some time ago, hearing a sermon, in which encouragement was given to the vilest sinners to come to Christ, and receive mercy, I thought I had a desire that some present, whom I viewed as great sinners, would attend to it and obey it ; when the thought instantly struck me, that I was one of those vile sinners to whom the sermon was addressed. It appeared to me probable, that I was a much greater sinner than those to whom I had supposed the discourse applicable, as they might have been left to act out all the wickedness of their hearts, whereas I had been left to act out but a small part of the wickedness of mine. From this time I was brought under serious and great concern. The preaching which I heard seemed to be addressed to me. My danger of falling into the hands of an angry God appeared great and imminent. In this frame of mind, I felt great and sensible opposition of heart to the doctrines of the gospel. I was told that I was totally depraved, that every exercise of my heart was enmity against God : but I did not feel my heart to be so desperately wicked. I was told that I might be saved if I would, and that it was all my own fault that I did not obtain mercy : but I thought that so far from being unwilling to be saved, there was nothing I desired so much or strove so much to obtain as an interest in Christ. I was told that God would have mercy on whom he would have mercy, and that he was not under the least obligation to have mercy on me : this I considered as hard and unequal.

Sometimes I thought I had a heart and did strive to reform myself. At other times I would endeavour to apply encouraging

aging passages of scripture to myself, and flatter myself that God had already given me a new heart.

But as my conviction increased, I had a greater sight and sense of the dreadful wickedness of my heart. Till, one evening in last March, I became fully convinced that my heart was totally depraved and that I was wholly opposed to God and to the gospel of his Son. I saw that I was utterly unwilling that God should be God, and that I had no desire to submit to his will or to be saved on his terms. I felt that I absolutely hated God and every thing good. My heart appeared to me to be more the heart of a devil than of a human creature. Being, at this time, informed of the hopeful conversion of a near neighbour, and asked if I could not rejoice at the happy news, I was obliged to own that I could not. It made me angry to think that God would have mercy on others and leave me : and I envied all those who I thought had been born again.

With these feelings, I retired to rest. I was sensible that they were utterly unreasonable and inexcusable. I saw clearly that I deserved to go to hell. I thought, that if but one soul was to be made a monument of God's eternal wrath, I must and ought to be that soul. This appeared to me to be so reasonable and just, that I thought I would not strive any more about my own salvation ; but let right be done. I thought that I would no longer oppose Divine Justice, but be willing to have God glorified in my deserved destruction. My mind was instantly calm. I had a new set of feelings. God appeared just, good, amiable and glorious. It seemed to me I loved him with my whole heart : and that I also loved every creature. I thought of some persons, whom I had considered as my greatest enemies, and had even believed it a virtue to hate : now I could love them and pray for them. The way of salvation, through the merits of Christ alone, now rose sweetly into view. Christ appeared glorious, the chiefest among ten thousands, and one altogether lovely. All my objections against those doctrines of the gospel, which tend to exalt God and abase man, in the work of salvation, vanished. I did not, at first, think this was conversion : but I have since been led to hope that it was. From that time to this I have frequently had similar views and feelings ; but I have, sometimes, such an awful sense of the infinite wickedness of my heart, that it seems presumption to hope that I was ever reconciled to God. But, notwithstanding, I cannot but think, that, at times, I have a sincere and supreme regard for the glory of God, and a desire to obey his will.

To

To the Editors of the MASSACHUSETTS M. MAGAZINE.

GENTLEMEN,

AS you request your correspondents to furnish you with essays on doctrinal subjects, I send to you the following dialogues, to be inserted in your Magazine, or not, as you shall judge proper.

N. P.

DIALOGUES

BETWEEN AGNOSTES AND PHILALETHERS ON THE
DOCTRINE OF THE DIVINE DECREES, &c.

Agnostes. IT has often been very disagreeable to me, and really unaccountable, to find that many persons, and even those who appear to be good men, believe, preach and zealously attempt to propagate the doctrines of the decrees of God, election, &c. and call them *doctrines of grace*, professing to take great satisfaction and pleasure in them; which are to me very odious, and appear very absurd; and involve many evil and dangerous consequences, which are unanswerable objections to them, which I have heard made by many, and some of them great and learned men. Will you be so good, Sir, as to tell me what you think of these doctrines? I hope you do not approve of them, for I own I love to hear them condemned.

Philaletbes. Sir, this is an important subject, as it involves the character of God and of man, and so far as we err from the truth on these points, and our hearts are in it, we shall have wrong conceptions, and feelings, and exercises of heart both respecting God and ourselves, which may prove fatal to us.

Ag. Though what you have already observed makes it sufficiently evidently to me that you are in favour of them, yet I wish to hear you particularly state and explain them, and answer the objections which are made against them.

Phil. I am ready to declare now, and at all proper times, that I firmly believe these doctrines, as I understand them; that they are in a clear manner and abundantly revealed in the scripture; are doctrines according to godliness; that the Bible cannot be understood, if they are rejected; and that all the objections that have been or can be made to them are without foundation, and can be, and indeed have already been fully answered.

But according to your account of yourself, you are so strongly prejudiced against these doctrines, and have got into a confirmed

firmed habit and custom disposing you to hear them mentioned with disgust, so as to prevent your attending to what may be said in favour of them with any degree of seriousness and candour; there is reason to fear that what I, or any one else can say in vindication of them, will not convince you that you are in an error, or do you any good, but the contrary.

Ag. If you look on me in so bad a light, and despair of doing me any good, you will not surely attempt it. But, Sir, I think you are too censorious. I own I have not so bad an opinion of myself. I think I am honest, and endeavour to live a moral life, which many do not, and must suppose that I am better than they are, and do much more than they, by which I trust God is well pleased.

It is of no great importance what doctrines a man believes, if his life and practice be good. I endeavour to live according to the light I have, and do as well as I can, and doubt not that a merciful God will accept of me, and give me salvation. However, I will try to put on all the patience and candour of which I am master, and seriously attend, while you explain and vindicate the doctrines you hold, and wish you would do it.

Phil. Sir! you are quite wrong in condemning me as censorious, for supposing you to be of the same disposition and character which you had expressly taken to yourself but a few minutes past, in this very conversation. I believed you when you said it, as I have known many others who oppose the doctrines now in question, to feel towards and treat them just as you have said you have done. And you have made a mistake in representing me as *despairing* that you, or others of your disposition and sentiments would ever be convinced of your error, and of the truth of the doctrines which I believe. I only said, there was reason to *fear* this would not take place, which is consistent with a *hope* that it may, and consequently with encouragement to attempt it. I have known persons as much prejudiced and as ignorant as you appear to be, respecting these doctrines, who have been at length so disposed to attend to arguments in favour of them, as to be convinced in their judgment and conscience that they are the doctrines of the Bible. And while under this conviction, the Spirit of God has so changed their hearts as that they have cordially embraced them, not only as true, but as important, excellent, sweet and comforting truths.

As to your notion that it is of no great importance, and indeed no matter what men believe, if their lives be good, it tends to prevent taking much pains to search after truth; for why should we be much concerned to find out what is truth, which can do us little or no good? But I hope you will relinquish

linquish this absurd notion, so contrary to scripture and common sense. If truth and the belief and knowledge of it be of no importance, the Bible is a needless book, for that is a revelation of the *truth*, and it is of no worth in any other view. There we have a chain of connected, consistent, important truth, which is by way of eminence called *THE TRUTH*, to which Christ says he came into the world to bear witness. To come to the knowledge and cordial belief of this truth is represented as essential in order to salvation, and connected with it. And not believing and loving *the truth*, is connected with strong delusion, and final destruction. And who can read the epistles of the apostles, especially those of Paul, without observing their care and zeal in detesting and opposing error, and vindicating the doctrines of the gospel, in which it really consisted. And the latter exhorts Timothy to take heed what doctrines he preached, and be careful to preach those only by which all who cordially embraced them should be saved, implying that there were false doctrines, which, if preached to men, and were heartily received by them, would issue in their destruction. Therefore they who preach no distinguishing doctrines, as well as they who preach false doctrines, are such preachers as Paul would not recommend.

But aside from scripture, this notion is most unreasonable and absurd. It supposes that all the moral good, of which men are capable, consists in those external actions which are distinct from all exercises of the heart as connected with and produced by them, in which external actions, thus considered, there is no more moral good, than there is in the motions of a tree produced by the wind. All real morality essentially consists in the moral exercises of the heart, by which external actions are produced; and these exercises of heart are morally good or bad, accordingly as the motives, principles, or supposed truths or doctrines believed, on which these exercises are founded, are good or bad, or have their foundation in truth or falsehood. If the latter, they are all morally bad, if the former, they are morally good. How absurd is it then to talk of morality and virtue as consisting in external actions, which do not spring from any good principles or motives; but from bad ones, or from none at all!

It is worthy of observation, that you and all those who zealously espouse and propagate this opinion are apparently inconsistent with yourselves, and that in two ways. *First*, in that while you are insisting upon this doctrine, and wishing to make all believe it, that it is no matter what men believe, if their lives be good, you are, in direct contradiction to the doctrine you espouse and to yourselves, representing *this doctrine* as important to be believed by all. *Secondly*, While you are inculcating

cating the notion, that it is no matter what doctrines men believe, you appear to be greatly displeased with, and enemies to the scheme of doctrines called *Calvinism*, and endeavour to run them down, and represent them as hurtful delusion, and very dishonourable to God : and appear to be great friends to the opposite scheme, called *Arminian* doctrines, and to associate with those who espouse them, and endeavour to propagate them. And it is observable that those ministers, who endeavour to preach so as to steer clear of the doctrines that are peculiar to the Calvinistic or Arminian scheme, and for reasons which may easily be known by the attentive and judicious, endeavour to conceal their real sentiments on these points ; and the better to cover and justify themselves in their way of preaching, insist that these doctrines are of no importance, and it is no matter what men believe, if their lives be good : it is observable, I say, that such ministers give clear evidence many ways that they are friends to Arminian doctrines, especially by associating most with those who are friendly to them, and endeavouring to promote such as candidates for preaching and the ministry. In short, it is evident to all who attend well to the matter, that all who espouse and propagate the notion, that if men's lives be regular, it is of no importance what their creed is, are not friendly to Calvinistic doctrines ; but are really friends to the contrary.

I therefore hope you will wholly discard this foolish, wicked, unscriptural, absurd notion, which has been so often advanced for sinister ends ; and attend to the subject before us with a belief and sense of the infinite importance that we should all know and practise the truth.

I have before observed, that the subject we are about to enter upon, involves the divine character, and the character of man, so that they who differ and oppose each other in their sentiments on this subject, differ as much in their thoughts and opinion of God and of man ; and this their difference in sentiments originates in their different and opposite ideas of the character of God and of man. Therefore, they who think alike and agree respecting those characters, will be of one mind respecting the doctrines in question : and so far as they differ in their ideas and conceptions of God and man, they will differ in their sentiments on this subject. And I may add, that men generally agree or differ in their speculations and views of the character of God and man, according to the moral state and disposition of their own hearts, for the moral character of God and man is that on which the decision of questions on this subject turns, of which men will generally judge, according to the taste and disposition of their own hearts. If their hearts be right, and conformed to the moral perfection of God, they

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must be pleased with his moral character, and will naturally, unless there be some intervening impediment in the way, discern the truth and judge right on this subject. If, on the contrary, the heart be of a bad disposition, contrary to the truth, and consequently an enemy to the moral character of God, and displeased with it, this will influence his speculative judgment, and lead him to think he has good reason and strong arguments in favour of the error which is agreeable to his heart, unless something takes place to prevent his understanding and judgment being influenced and governed by the inclination and dictates of the heart, which may be, and sometimes; if not often, is the case. I say *generally*, and if no special impediment intervene to prevent; for in some instances, and in how many we cannot say, persons of very corrupt hearts, and vicious inclinations, which are indulged by them, yet in their speculative sentiments and judgment are convinced of the truth, and will argue well and zealously for it, and show the unreasonableness and absurdity of the contrary errors. This may be the effect of an early good education, by which their reason was convinced of the truth, before the contrary inclination of their hearts was so strong and perceivable, and they gradually get habituated to this way of thinking, and they live among those who professedly embrace the truth, and they often hear the reasons for it, and the opposite error condemned and confuted; and it may be their parents, relations, and the party with whom they are connected are professed friends to the truth. From these causes, and many others which it is needless to mention, men may hold the truth in unrighteousness, and be strong advocates for it, while their hearts really oppose it, and they be at the same time insensible of it.

On the other hand, there may be persons whose hearts are in a degree morally good, who really love the truth, who yet, by education, and in other ways, early, in speculation, imbibe strong prejudices against the truth, and by hearing it often greatly misrepresented and spoken against, and set in the worst light, as most unreasonable, dangerous and hurtful, their prejudices are more and more confirmed and habitual, so that they can hardly bear to hear these doctrines mentioned, and choose not to think of them; hence it is difficult, and even impossible in some instances, to convince them of their speculative errors, or persuade them properly to attend to the subject, while at the same time the moral and religious exercises of their hearts are in a prevailing degree, agreeable to the truth, and opposite to their errors in speculation.

Considering all this, it certainly becomes every one carefully to attend to his own heart, and be concerned to study and think on this subject with an honest and good heart, and admit nothing

nothing in speculation as true, which is not agreeable to the dictates of such a heart, and that he is not governed by any prejudice, or bias of an evil heart, in his reasoning and forming a judgment concerning it. And it becomes us to think and speak of those doctrines which affect the character of God, and have a more immediate respect to that, with seriousness, reverence and caution, lest we should inadvertently, or while we imagine we are doing the contrary, think and speak in a manner dishonourable to him. In the view, and with an impressive sense of all this, let us with reverence and godly fear attend directly to the subject before us. And since the character of God is so much concerned and implied in it, as has been observed, it is proper and necessary first to attend to that, and consider what God is as he is revealed in the holy scriptures.

The God made known in the Bible exists necessarily, without beginning or end, absolutely independent, unchangeable in his being, attributes, perfections, ideas or thoughts, and designs: his power is infinite, he is omniscient and omnipresent. These are called the natural perfections of God in distinction from what are termed his moral perfections; which are his infinite, unchangeable wisdom, goodness, integrity or justice, truth and faithfulness; all which is denoted by these names, is comprehended in Love. Therefore it is said in the scriptures, "God is Love," plainly denoting that *love* is the sum of the moral character of God, and really comprehends the whole of it, being united with his omnipotence, omniscience, &c. from which results, or rather, in which is comprehended, his infinite, unchangeable felicity in the knowledge and enjoyment of himself, which belongs to his moral perfection. It is to be observed here, that the moral perfections of God, though distinguished from those called natural, do suppose, and so depend upon the latter, that they cannot exist without them; for where there are no natural powers, there cannot be any moral character.

Now such a Being existing, must determine what he will do, whether he will create any thing, or not; and if he determine to create, he can have nothing to consult and influence him in his determination but his own will and pleasure, and must therefore of himself determine what he will do, and lay a plan of his works, perfectly pleasing to himself, including every creature and thing, whether inanimate, animate, or rational, with all their powers, circumstances, with all their motions and actions, of whatever kind or nature, and every event both great and small, with all their attendants and consequences from the beginning to the end. A Being of infinite power, knowledge, wisdom, and goodness, must thus determine and fix every thing, action and event, the most minute as well as the greatest, and could not avoid doing it, consistent with his character;

after; for he could not but know what was the wisest and best plan, including all that has been mentioned; and his goodness could not but prefer such a plan and fix upon it to be executed in every particular included in it; for not to be pleased with that which is wisest and best, and not to choose it should take place, is contrary to goodness, and implies the worst and most hateful character; and he has sufficient power to execute such a plan, dictated by infinite wisdom and goodness, in the most exact and perfect manner. It is therefore impossible that any thing should be in the way, to prevent this, in any respect, or the least degree. Consequently every thing, motion and event, from the greatest to the least, contained in this projected plan, must be fixed from eternity by the purpose and decree of God, and will certainly come to pass; and not the least alteration could be made in it, without rendering it imperfect, unwise and evil. It is therefore demonstratively certain, from the revealed character and perfections of God, that he has from eternity *foreordained whatsoever comes to pass*. And to deny, or even doubt of this, is an impeachment of the divine character, his infinite wisdom and goodness, of his unlimited power and understanding; and is a sort and degree of blasphemy, and a contradiction to what is abundantly asserted in the holy scripture.

The Bible, from the beginning to the end, is on this plan, and in many ways asserts this doctrine. It is there declared, that God made all things for himself and for his pleasure; that he hath done whatsoever he pleased in heaven and on earth, and in all deep places; that all his works are known unto him from eternity; that he is of one mind, and nothing can turn him; his counsel or decrees stand forever, and the thoughts of his heart to all generations; he doth according to his will in the army of heaven, and among the inhabitants of the earth, and none can stay his hand; that he worketh all things according to his eternal purpose, after the counsel of his own will; that all things, which are done and take place by the instrumentality and wicked agency of man, do come to pass by the determinate counsel and foreknowledge of God. And the same doctrine is asserted in many ways, and numerous passages in the Bible, which it is needless now to mention, as those which have been cited are more than sufficient to establish the point we are considering.

I would now ask, What good man, who is a real, understanding friend of God and man, can be displeased with this doctrine? Must he not be greatly pleased and rejoice in knowing that infinite knowledge, wisdom and goodness, clothed with omnipotence, has laid the wisest and best plan that can be, by which the greatest possible good is promoted and will be effected,

effected, in the brightest display of the divine character and glory, and the greatest general happiness of creatures; and that this plan, including all things and events, which have been or shall be, even every character, and all the actions of moral agents, is unalterably fixed by the decree of an unchangeable God? Will it not be a great support and unspeakable comfort to such a man to be assured, that all things are unalterably fixed, and shall come to pass so as to issue in the greatest possible good, on the whole, and that nothing can prevent it? and must not the contrary supposition, that all things are not ordered, and do not take place in the wisest and best manner, but might have been better on the whole, all things considered; and that there is no evidence that the issue will be the best that could be, but far otherwise; I say, must not such a belief or supposition be most disagreeable and distressing to such a man, and leave him, without support, to sink in darkness and despair?

Ag. I acknowledge, Sir, that the doctrine which you advocate seems to be agreeable to the scriptures which you mention, as you understand them; and the arguments which you have mentioned appear plausible, and the doctrine would be pleasing, were it possible; and were there not great and strong objections, which are thought by many, and I believe to be, unanswerable, and sufficient to overthrow it. I am obliged to take my leave for the present; but when I shall have opportunity, I will, with your leave, state to you the most weighty of these objections, and hear how you will answer them.

Phil. With all my heart. Adieu for the present.

(*To be continued.*)

AWFUL WARNINGS.

THERE was in a populous Swiss village a pious and excellent clergyman, who preached and lived with such holy zeal and exemplary piety, that many were converted under his ministry. But there lived in the same place a wicked and abandoned character, who not only slighted all the means of grace, but turned the most serious matters and expressions of his minister into ridicule, and made them a public laughing stock. Once he came very early in the morning to the public-house, and began to intoxicate himself with liquor, repeating his old wicked tricks, profaning the name and word of God, and ridiculing the term *conversion*. "Now," says he, "I myself

self also will become a convert," turning himself from one side to the other, and dancing about in the room with a variety of foolish gestures : he quickly left the room, fell down the stairs, broke his neck, and expired as an awful monument of God's most righteous vengeance, which sometimes, even in this life, overtakes them that abuse his name, and prove a scandal to their fellow-creatures.

Evan. Mag.

A worthy Protestant Clergyman in Mountpelier, related the following Awful Warning, upon the authenticity of which the Reader may rely ;—

A FEW years ago, several French soldiers, quartered in that part of the country, assisted a good honest peasant in gathering in his harvest. A thunder-storm, accompanied by a torrent of rain, overtook them in the midst of their work. Being thus interrupted, they got so angry, that they broke out in the most blasphemous language against the Holy One of Israel. "Had I but my gun;" said the most impious among them, "I would soon put this troublesome thunderer to silence." His wicked comrades laughed applause ! but the simple good peasant was so shocked with the enormity of his crime, that he fled, as it were, from the immediate destruction, which he was afraid would overtake them : and so it was. The blasphemer had hardly finished his vain threatenings, when a tremendous clap of thunder was heard ;—four of the soldiers were struck dead on the spot, and the fifth was carried senseless to the city.

Evan. Magazine,

OBSERVATIONS ON JEREMIAH xvii. 9.

"The heart is deceitful above all things, and desperately wicked ; who can know it ?"

THE word heart is used in scripture to express several things. "The honest and good heart," is expressive of a holy disposition and relish, with a mind open to conviction, and disposed candidly to seek, and readily to embrace divine truths. "A broken heart," is expressive of penitential grief, or godly sorrow on account of sin. "An evil and hard heart," denotes perverseness and stubbornness of disposition. "To turn the hearts of the fathers to the children," is of the same import as to unite them in sentiment, design and pursuit. "Let no man's heart fail," is of like meaning with the expression, let no man be discouraged. The want of a heart denotes want of understanding

standing and prudence. "Ephraim is like a silly dove without heart." "This people's heart is waxed gross, lest at any time they should understand with their heart," &c. that is, they are in such a state of moral stupidity as to receive no salutary impressions of divine wisdom. "The prophets speak a vision of their own heart;" they prophecy according to their own inclinations, or as they are biased by selfish views and considerations. "No man layeth it to heart;" no man gives himself any concern about the subject.

In these and in several other senses the word heart is used in the scriptures. In general it is expressive of moral character. A man of a good heart, is a man of a good moral character, or a truly benevolent man; and a man of a bad heart, is a wicked man or impenitent sinner.

In the passage of scripture under consideration the word heart may be used to express both the intellectual and moral character of man. The heart as *deceitful* seems remotely, at least, to respect the judgment, and the understanding, which, strictly speaking, are not moral qualities of the soul. To practise deceit, the intellectual powers of man must be employed; but then it is to be observed, that deceitful practices originate from a wicked heart. But the heart, as *desperately wicked*, evidently intends the moral condition or character of unrenewed man.

The general idea comprised in the passage appears to be this, that the heart or moral character of man, and especially of unrenewed man, is extremely wicked, by which he is seduced into deceitful and erroneous apprehensions of things, and led to false conclusions and pursuits. He deceives himself, and deceives others. The deceit and wickedness of his heart are so great, that he cannot comprehend and fully know it, much less is it fully known to others.

The observations which follow will principally relate to the *deceitfulness* of the heart, considered in a complex sense, as implying a wicked temper, and its natural consequences, a darkened understanding and perverted judgment. The understanding and all the intellectual faculties of the mind are greatly darkened and warped by the wickedness of the heart. "Having the understanding darkened, being alienated from the life of God, through the ignorance that is in them, because of the blindness of the heart," that is, on account of the wickedness of the heart. The light of divine truth is exceedingly disagreeable to wicked men, and therefore they will not come to the light. It is through the wickedness of their hearts that they are led to put darkness for light, and light for darkness; bitter for sweet, and sweet for bitter; good for evil, and evil for good. And from this source it is that all their principal errors, at least, in sentiment, with relation to religious subjects, originate. But are these

these errors of an innocent and harmless nature? Far otherwise. Mankind are altogether criminal and without excuse for their intellectual darkness, for a biased judgment, and for their erroneous sentiments in religion. Moral depravity, the grand source of speculative error, is of a voluntary nature; hence mankind are justly accountable for all the errors and evil consequences, resulting from it.

We shall consider the deceitfulness of men's hearts, with relation to each other, and with relation to themselves. First, with relation to each other. How much artifice, deceit, and intrigue, are practised by mankind, to impose upon and deceive each other!

A late writer of distinguished rank, abilities, and modern refinement in manners, appears exceedingly solicitous in his epistolary correspondence with his son, that he should possess accomplishments, which would insure him the approbation and applause of the world. To effect this he perpetually inculcates it upon him, to practise, in many instances, at least, deceit and hypocrisy; to *seem* to be, what in reality he *was not*; to appear deeply to sympathize with the sorrowful and afflicted, although he might secretly rejoice at their sufferings; to assume the guise of friendship and affection for those, whom he might despise in his heart, and view with contempt; to proffer his assistance to those, for whose welfare he might have no concern, and to whom he might design never to extend an act of kindness; and to appear serious and devout, when in company with the serious and devout, although a perfect libertine and infidel in heart. Thus in his Letters to his Son, while on his tour of Europe, he strongly recommended it to him to seem to be what in reality he was not.

These letters have been published and had a very extensive circulation in the literary and civilized world. They have been read by multitudes with great avidity, and by many the pernicious advice, which they contain, has been greedily imbibed and studiously practised.

But to learn the art of deception, it is not necessary to read those pestilential letters. It is an art, which mankind but too easily learn, and in which they become proficient, without an instructor. How soon are children self-taught, and how soon do they discover much adroitness in the art of dissimulation! How much ingenuity and address do they soon discover, in order to conceal their disobedience and other faults! And how does this evil trait of character grow with their growth, and strengthen with their strength!

In the common intercourse of life, how often is it the case, that we meet with those, whose words are smoother than oil, while war, and the most treacherous designs are in their hearts!

To

To our faces they are all complaisance, civility and kindness ; behind our backs, all is slander and evil speaking. In how very few, comparatively, can we place confidence ! So general is the practice of deceit and treachery, where shall we find those, to whom we dare reveal the secrets of our breasts without fear of being betrayed ? How much occasion do we find for hearkening to and profiting by the advice of the prophet, "take ye heed every one of his neighbour, and trust ye not in any brother ; for every brother will utterly supplant, and every neighbour will walk with slanders. And they will deceive every one his neighbour, and will not speak the truth ; they have taught their tongues to speak lies," &c.

In their mutual commerce and dealings with each other, mankind practise dishonesty and deceit. It is not unfrequent that the seller industriously conceals the defects of his commodities, and labours to set off their value beyond the truth, that he may ensure a price for them disproportionate to their real value ; the buyer on the other hand is not less industrious in depreciating the goods offered to his purchase, that he may obtain them at a price below their worth. "It is naught, it is naught, saith the buyer, but when he has gone his way, then he boasteth." When he has made what is called a good bargain, by cheating his neighbour, he exults and triumphs in his success. Thus, too generally do mankind sport themselves with their deceivings. Lord, what is man ! With his looks, with his tongue, and with his actions he useth deceit. **SILAS.**

(To be continued.)

THE

NATURAL HISTORY OF THE LION,

SPIRITUALLY IMPROVED.

GOD, whose wisdom appears in all the infinitely diversified forms of nature, hath inscribed on every creature its proper character in marks indelible and unequivocal. Such is particularly the case with the noble animal before us, whose fiery eye and flowing mane inspire us with awe and terror.

The natural history of the Lion is so well known, that we shall treat it very cursorily. Its native regions are in the interior of Africa, where he reigns

"Sole monarch of all he surveys,"

few animals ever attempting to dispute with him the right of
No. 3. Vol. III. P sovereignty.

sovereignty. The magnanimous Dr. Vanderkemp, among other dangers, has been much among these terrible animals: He mentions herds of them, to the number of an hundred, whose footsteps he has traced in the desert; and from whom he was preserved, in several instances, almost by miracle. It is a gracious dispensation of Providence, however, that this creature in a great measure loses its native courage and ferocity as it approaches the haunts of men; and is seldom known to make inroads on society, except when compelled by extreme hunger. And even when individuals of men and beasts have fallen within its power, it has been known generously to spare their lives, when it has not been in want of food. It is a creature also highly susceptible of grateful impressions for benefits long since received, and may be tamed more easily, if taken young, than many other beasts of prey.

The scriptures name several kinds of this animal, to which it frequently alludes. Jacob blessing Judah compares him, or rather his tribe, to a *lion's whelp*—a full-grown lion *couched down*, i. e. resting in conscious security, and (not an old lion, but) a *lioness* having young, which makes her more ferocious than the male. Job distinguishes "the lion (*Ariah*, the usual name) the fierce," or rather the *black* (i. e. dark-coloured) "lion, the young lion—the old (full grown) lion, and the stout lion's whelps." The woody parts of the banks of Jordan are particularly mentioned as the haunts of these terrible creatures; and we have repeated instances in scripture of their being used as the instruments of the divine displeasure; while, on the other hand, when they have been employed against his people, he hath shut their mouths, as in the case of Daniel, that they might not hurt them.—Thus the Lord reigns even among the savages of the desert.

The scriptures frequently make use of the character of the lion, as the type of a tyrant and a destroyer. Nero is compared to one; and a greater tyrant than even he was, is described as "a roaring lion, seeking whom he may devour." In one instance, however, they take the fairer part of this animal's character—his strength, courage, sagacity, magnanimity, are the qualities intended to be conveyed when the great Messiah is described as "the Lion of the Tribe of Judah;" though it is probable also that it may contain an allusion to the standard of that tribe, which the Rabins tell us was that animal borrowed from the form of the sacred cherubim, or rather, perhaps, from the blessing of the patriarch Jacob.

It may seem extraordinary that the sacred writers should borrow their illustrations from an object so terrible, when they meant to do honour to their subject; but the fact is, they were so full of the glory of the Saviour, that they could see no admirable

mirable or attracting quality in any object in nature, but they applied it to the great object of their esteem and veneration.

Nor is this all; the same Jesus, who is the Saviour of his people, is the Judge of his enemies; and those who will not embrace him as the Lamb of God, should prepare to meet him as the Lion of the tribe of Judah, when the great day of his wrath shall come. "Now consider this, ye that forget God, lest he tear you in pieces, and there be none to deliver."

"Where grace can neither melt nor move,
The Lamb resents his injur'd love;
Awakes his wrath without delay,
And Judah's Lion tears the prey,"

WATTS.

ORDINATIONS.

INSTALLED, at Wenham, pastor of the church of Christ in that place, the 30th ult. Rev. RUFUS ANDERSON, lately pastor of a church in North Yarmouth, Maine. The public solemnities of the day were introduced with prayer by the Rev. Mr. HUNTINGTON of Topsfield; Rev. Mr. WORCESTER of Salem preached, from Eph. i. 23. *The fulness of him that filleth all in all*; Rev. Dr. DANA of Ipswich offered the ordaining prayer; Rev. Mr. WADSWORTH of Danvers gave the Charge; Rev. Mr. ABBOT of Beverly gave the fellowship of churches; Rev. Mr. DOW of Beverly offered the concluding prayer. A very pleasing unanimity attended the call and settlement of Mr. ANDERSON; and the solemnities of his installation were observed with uncommon seriousness and decency of deportment.

ORDAINED, at Gloucester, (Cape Ann) pastor of the first church in that town, the 7th inst. the Rev. PÉREZ LINCOLN. Introductory prayer, by Rev. Mr. FLINT of Cohasset; sermon, by Rev. Mr. WHITNEY of Quincy; consecrating prayer, by Rev. Mr. ALLYNE of Duxbury; charge, by Rev. Dr. CUTLER of Hamilton; right hand of fellowship, by Rev. Mr. ABBOT of Beverly; concluding prayer, by Rev. Mr. WHITNEY of Hingham.

AT

AT Albany, N. Y. pastor of the Reformed Dutch church in that city, on the 8th inst. the Rev. JOHN MELANCTHON BRADFORD, son of the late Rev. EBENEZER BRADFORD of Rowley.

AT Danvers, pastor of the south church in that town, the 14th inst. Rev. SAMUEL WALKER. The Rev. DR. MORSE of Charlestown offered the introductory prayer; Rev. MR. SPRING of Newburyport preached, from Jer. xxiii. 28. *The prophet that hath a dream, let him tell a dream; and he that hath my word, let him speak my word faithfully; what is the chaff to the wheat? saith the Lord;* Rev. DR. CUTLER of Hamilton offered the consecrating prayer; Rev. MR. HOPKINS of Salem gave the charge; Rev. MR. WADSWORTH of Danvers gave the right hand of fellowship; Rev. MR. WORCESTER of Salem offered the concluding prayer.

RELIGIOUS INTELLIGENCE.

FOREIGN.

THE Mission in the Welch language was first undertaken in the year 1800; and the blessing of God has remarkably accompanied it. No less than fifty seven Societies had been formed in August, 1803, consisting of 1344 members. And from advices received lately, there is reason to believe that this important work is still rapidly advancing; and that there are now 1700 persons at least, who, by means of the Welch Mission, have exchanged ignorance and vice for the blessings of Christian knowledge and Christian virtue.

In Ireland, the Missionaries are still unwearied in their labours, and, considering the peculiar difficulties they have had to encounter, they too have been favoured with great success. Many of the poor and ignorant Catholics have now heard, received, and obeyed, the genuine doctrines of Christianity. By recent accounts it appears, that a wide door is opening for the spread of the gospel in that part of the United Kingdom. Numbers are determined to risk the displeasure of their priests, and to hear and judge of truth for themselves. The little Tracts, distributed by the Missionaries, are read with much avidity

avidity ; and the best effects, both civil and religious, are likely to result from the plan of preaching the gospel to the Irish in their own native language.

But the principal object of the Methodist Mission has, for many years, been the instruction of the Negroes and People of Colour in the West Indies ; and the blessing of Heaven has crowned with most signal success the labours of those who have been employed in that quarter of the world. Many thousands of slaves, and others, have been rescued from heathenish darkness and superstition, and are at this time living ornaments to the profession of Christianity. And there is good reason to believe, that many thousands more, having lived the life, have also “ died the death of the righteous,” and are now, “ forever with the Lord.”

There are at present 19 Missionaries in the different islands ; who have nearly 100,000 persons under their instruction. When the last returns were made up, there were more than 14,000 of the Blacks and Coloured People formed into religious Societies ; many of whom are truly converted to God ; and all, as far as the Missionaries know, fulfil with propriety the relative duties of life, their own masters being judges. Or, if occasionally there be any who transgress the rules of morality, they are excluded from the Society, at least after a neglect of due reproof. And it may be added, that they have all abandoned the practice of polygamy, their most besetting sin : and the fatal influence of Obeah (witchcraft) is effectually destroyed, wherever Christianity prevails.

In proof of the general good conduct of the Negroes, when an office which implies trust and confidence, such as that of watchman, is vacant, it is an usual practice, in several of the islands, with the planters or their managers, to inquire for a religious Negro, who may fill it. And in Antigua, Nevis, Tortola, and St. Vincent's, the owners of estates, and other inhabitants, are so fully satisfied with the conduct of the Missionaries, and so conscious of the political as well as religious advantages resulting from their labours, that they entirely support the work in those islands by voluntary contributions and subscriptions.

At this time there are pressing applications from various islands for more Missionaries ; and Divine Providence is raising up men qualified for the work, and ready with all humility, to go wherever God shall direct.

Extra

Extract from Dr. Vanderkemp's Letter, in South Africa, to the London Missionary Society.

THE Lord continues to bless our labours, and the kingdom of his grace seems to spread itself more and more among the poor Hottentots; and the progress of our scholars in reading, writing, and religious knowledge, is equally astonishing as (if I may call it so) the missionary spirit and zeal which animates our new Christians, whenever they find an opportunity to profess the name of Christ before the world and the heathen. These three particulars will appear the more astonishing to one who is acquainted with the natural languor, stupidity, and aversion from every other kind of mental or bodily exercise characterizing this nation. This shews, that nothing is impossible for God! To him we commit our, or rather his own work, the success of your undertakings, and the direction of all your thoughts and actions to the glory of his name.

DOMESTIC.

WE have heard, with great pleasure, that very considerable revivals of religion have recently taken place, and yet continue, at Wrentham, at Providence, R. I. and at Williamstown. Williams' College, we are informed, is sharing in the gracious work. From Wrentham we hope soon to receive more particular information; particular accounts also from the other places would be gratefully received.

CENT SOCIETY.

May, 1805.—Money, &c. received by the Treasurer of the following Persons for the Female Cent Society.

By Rev. Dr. Emmons, from ladies in Franklin	-	-	19	77
By Rev. Samuel Worcester, from ladies in Salem	-	-	43	11
By Rev. David Sanford, from ladies in Medway	-	-	5	20
By Rev. Jonathan Strong, from ladies in Randolph	-	-	5	50
By Rev. Samuel Spring, from ladies in Newburyport	-	-	24	25
By Rev. Mighill Blood, from ladies in Bucktown	-	-	6	50
By Rev. Jacob Norton, from ladies in Weymouth	-	-	4	30
By Rev. Elijah Parith, from ladies in Byfield	-	-	11	74
By				

By the Ladies in Holliston	7 50
By Rev. John Cleveland, from ladies in Wrentham	5 52
By Rev. Titus T. Barton, from ladies in Fitchburg	9 72
By Rev. Elisha Fisk, from ladies in Wrentham	5 52
By Mr. — Whitman, from ladies in Bridgewater	6 00
By Rev. Mr Goff, from ladies in Sutton	9 73
By Rev. Samuel Niles, from ladies in Abington and Pembroke	14 56
Together with three testaments from a lady in Pembroke.	
By Rev. Josiah Barker, from ladies in Middleborough	3 50
By Rev. Daniel Hopkins, from ladies in his connexion	22 20
By Rev. Mr. Prentiss, from ladies in Medfield	10 00
By Rev. Nathaniel Howe, from ladies in Hopkinton	2 08
By ditto from Mrs. Kezice Goddard	2 00
By Rev. Paul Litchfield, from ladies in Carlisle	3 25
By Rev. Mr. Noyes, from ladies in Needham	5 00
By Mr. James Baker, from ladies in Dorchester	11 50
By the Society in Uxbridge	5 18
By Rev. Eliphaz Thayer, from ladies in Braintree	4 29
By a number of ladies in Newton	5 44
By Rev. Mr. Long, from ladies in Milford	3 64
By Cash received from a number of ladies in Boston	137 34
By Rev. Dr. Morfe, from ladies in Charlestown	56 00
By Rev. Titus T. Barton, from a friend	1 00
From Mr. David Hylop	5 00
By Rev. Seth Stetson, from his Society in Plymouth	15 86

§ 472 20

Received from several ladies in Boston the following books as
a donation to be sent by the Missionaries.

- 194 Tracts on several subjects.
- 12 Dr. Lathrop's Sermons on keeping the Sabbath.
- 3 Vols. Dr. Doddridge's Rise and Progress.
- 6 Vols. ditto.
- 1 Bible.
- 2 Psalm Books.
- 24 Tracts.
- 10 Sheets Closet Companion.

POETRY.

JESUS CHRIST,

The same yesterday, and today, and forever.

- 1 **I**S Jesus evermore the same ?
Lean then, my soul, upon His name ;
O bid thine unbelief be gone,
And learn to live by faith alone.
 - 2 View his unchanging mercy here,
Jesus the same from year to year ;
From age to age enduring still,
The same in goodness, power and skill.
 - 3 His pity saw th' expiring thief,
And chang'd for endless life his grief :
His grace is now as rich and free
As when He hung upon the tree.
 - 4 Still His compassion is the same
To all that love and fear His name ;
Stronger than death His truths abide,
And none can turn His love aside.
 - 5 No time can alter His decrees,
Nor change His precious promises :
His word shall stand through endless day,
When Heaven and Earth are pass'd away.
 - 6 But O how weak my faith appears,
How prone to yield to doubts and fears ;
Mistrusting when I'm chang'd in frame,
That Jesus is not still the same !
 - 7 Why do I act so vile a part,
And grieve my dear Redeemer's heart ?
Establish, Lord, my wav'ring mind,
And keep my unbelief confin'd.
 - 8 O help my faith to soar above,
To rest in Thine unchanging love ;
Thy faithfulness I now adore,
Ne'er would I grieve my Saviour more.
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BIOGRAPHY.

MEMOIR

OF THE LATE REV. JOHN CASPAR LAVATER.

JOHN LAVATER was born in the year 1741, of very respectable parents, in the city of Zurich, Switzerland, who educated him in the strictest principles of virtue and religion.

From his infancy he had many serious impressions; and, when only seven years old, felt himself strongly drawn to seek God by prayer. "To *use* God," says he, "as my *own* God, was one of the earliest and most deeply impressed ideas in my mind. Observing the indifference of others towards God, I was determined to make the best use of him I could. I felt a need of his presence, and made it a constant practice to pour out my heart before him in fervent prayer every morning and evening: yet my light and volatile disposition oftentimes disturbed me in my devotions. To listen to sermons was too tiresome for me, so I took my little Pocket Bible to the place of worship; and, with the greatest eagerness, I read the Histories of the Old Testament, more especially that of Elias and Elisha. Christ and the New Testament had but a small share of my attention or affection at that time."

When ten years of age, young Lavater freely declared his intention to devote himself to the ministry, and, notwithstanding all the objections and difficulties he had to encounter, he never changed his mind; but zealously applied himself to the study of the Latin language, and other branches of human learning requisite for this purpose.

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In his fourteenth year he had a dangerous fit of sickness.—“When thus taken ill,” says he, “I seriously reflected upon my former life, endeavouring to purify my heart, most heartily forgiving every received injury, and asking pardon of all those to whom I suspected I had given the least offence.” This illness, he adds, left behind it many a serious impression.

Soon after this, having taken a long walk on a very hot day, and too eagerly drinking more wine than he could bear, he got nearly intoxicated; which grieved him to his very heart.

“Hardly,” says he, “any occurrence in my whole life has made such an indelible impression upon my mind as this accident. I shed streams of penitential tears, and nothing could erase the remembrance of it from my mind; and, even now, after the lapse of twenty-six years, it serves me as a powerful warning never to exceed moderation in drinking, in the least degree.”

In the fifteenth year of his age, a violent shock of an earthquake, and the happy departure of his elder brother, greatly contributed to confirm and to increase the good impressions and pious resolutions of his mind.

“When,” says he, “my brother was in his last moments, he sat up in his bed, lifted up his hands, and, looking up steadfastly toward Heaven, exclaimed,—“Behold, I see the heavens opened, and the Son of Man standing at the right hand of God! Father, into thy hands I commend my spirit.”—Thus saying, he sunk down and expired. All of us were dissolved in tears. I saw my brother a dead corpse! Death and Heaven were my only thoughts; so I went to bed; but when I awoke the next morning, I felt quite pleased in my having become the eldest son of the family, and the heir of the cabinet of natural curiosities which my brother had collected. I could not help abhorring myself, on account of this sudden change of mind.—Oh! vanity of vanities! all, indeed, is vanity!”

When young Lavater entered upon his academical course, his talents soon began to shine forth so brilliantly, as to attract the notice of the most learned characters who were at that time Professors in the College at Zurich, some of whom endeavoured to encourage and direct his rising genius.

During the three years of his studying divinity, he was most deeply impressed with a sense of the infinite importance of well-employed or mis-spent time; and had such views of the awfulness of sin and the holiness of God, that he oftentimes humbled himself in the dust. He made it a point of conscience daily to examine himself, watching over all his thoughts, words, and actions, and most sincerely bewailing, not only every improper action which he had done, but even every impure motive which might have influenced his conduct. At the

the same time, Christ, in his person, and all his endearing characters and offices, was rendered exceedingly precious to his soul. To him he approached, "weary and heavy laden," seeking rest for his immortal soul, and entirely devoting himself to his blessed service.

In confirmation of what has just been stated, we subjoin a few extracts from Mr. Lavater's journals and letters, written about this time. In the early part of his twentieth year he thus expresses his feelings in a letter to a friend :

"Alas ! what a sinner I am ! Oh ! that all created beings might weep before God on my behalf ! and yet their combined efforts could not save me. * No, no ! I have sinned against the infinite Majesty of Heaven ! but, lo ! the Creator himself becomes man—my brother ! He lies prostrate before his Father ! he prays and wrestles, and sheds tears of blood for me—even for me ! Oh, what boundless love and compassion ! I am lost in wonder, love, and praise, and melted in tears of shame and gratitude ! I bow before him, and adore !"

In another place, he says,—“When I examine the secret springs of my actions, words, and thoughts, as in the presence of God, I must confess that I do not always act from a principle of pure love to God, and a sincere regard to his glory ; but alas ! too often I observe selfish motives, which I cannot but consider as grievously sinful. Genuine religion rests not satisfied with a mere outward form ; it requires the heart. All virtues, considered in themselves, are a mere mechanical motion, if they are void of the Spirit's enlivening influence. Morality, without the heart, is like a body without a soul. Both reason and revelation plainly tell us, that our good actions have no value whatsoever, if God be not their source, aim, and end. Now, for my own part, I will not deny the real good which the grace of God enables me to perform ; for instance, when I give alms, I seldom can discover any thing in it like hypocrisy, but rather I do it with the sincerest joy, and generally with a single eye to the glory of God. But, alas ! too often I observe, in the course of my conversation with others, a want of that simplicity and sincerity which is so precious in the sight of God, and for the attainment of which I long. Often I use improper expressions, and speak in a way dictated by self-love, seeking not so much the glory of God as to please myself. Sometimes pure motives to please God are so intermingled with an impure desire to please myself, that I can hardly ascertain which is the prevailing principle. From this I cannot but infer,

* It may not be improper to observe, that Mr. Lavater most carefully "fled youthful lusts ;" and was very much esteemed by all who knew him, on account of the regularity of his conduct, and the virtuous life he led.

infer, that I am not free from pride ; and should any doubt remain whether this really be the case, my being so very prone to anger, and that inward grief I feel within when reproved for any thing done amiss, ought to convince me that I have a proud and irritable temper."

"I know," says he, in another letter, "that I am wretched, and miserable, and poor, and blind, and naked ; but, blessed be God, there is a book called the Bible, in which I meet with a plentiful supply of the most approved and never-failing remedies, by a good use of which I may become rich, healthy, and clothed. I know that I cannot be saved without love to God and man ; for, without it, no true happiness can possibly exist. Now, the Holy Scriptures tell me that love is the fruit of the Spirit ; that the love of God is shed abroad in our hearts by the Holy Ghost. But how am I to obtain this sacred Spirit ? This Jesus plainly tells me, Luke xi. 13. How foolish, then, any longer to delay !"

"All that can render a man completely happy, both in this world and the world to come, is set forth in the Scriptures in the most distinct, exalted, and solid way ; so that there is no book in the world which could lead us to any higher degree of wisdom, virtue, and happiness, than that which is obtainable by attending to the blessed doctrines of the Bible."

"One, and only one there is, in whom I find ten thousand times more delight than in every thing else. I mean Him who was God, who is to be the Judge of the world, who, *for me*, became man, to reconcile me to God ! O ! how happy am I ! Now my soul feels its immortality !"

In another letter, Mr. Lavater, after having described the sinful situation of a wicked man in his dying hours, thus addresses his friend :

"O, my dear friend ! I rejoice over you ; but, pray, never depart any more from the good way of righteousness ! Never look back ! First of all, endeavour to be reconciled to God by a dying Saviour, and then you may cheerfully run the way of his commandments.

"Until you have felt a godly sorrow, and an anxious concern about your sins ; until you have bewailed them with tears of the most unfeigned repentance ; until you cheerfully give up your weeping heart to the Son of God, deeply lamenting those very sins that nailed him to the cross ; until you become *sick*, as it were, with love to him ; until you confidently embrace his knees, humbly applying for a blessed experience of his healing powers ; until you have repeatedly experienced and exercised these things, you must never flatter yourself with making real advances in the Christian life. I know, by sad experience, how often we fall into sin and temptation, so long as we remain too fondly

fondly attached to any object of earth and sense. If we do not deeply abhor and detest sin, from an experimental view of its exceeding great sinfulness and awful consequences, we go our way, and fondly imagine that we are better than the common bulk of sinners; but even the smallest remainder of the most subtle pride may prove a snare to us, to lead us astray from the narrow way of life."

In the year 1762, Mr. Lavater, after having finished his Theological Studies, entered into holy orders, to the great satisfaction of his Professors; but under very humble views of his own attainments.

"The principal duties of my new station," says he, "require a close application to the acquisition of solid and scientific knowledge, and of exemplary piety, which ought eminently to shine far above the virtues of the very best private Christians. A clergyman ought to be possessed of a very solid and extensive knowledge of the languages, and of philosophy; but my progress in these necessary branches of learning is very imperfect; and how infinitely short do I fall of those moral accomplishments which ought to adorn a worthy minister!

"But, shall I rest satisfied with this humble confession?—No. —I will humbly cast myself down before my Creator and Redeemer, and firmly resolve to strive after the highest degree of perfection; never to make a stand; never to get weary in honouring God; above all things, not to become the slave of man; not to look for my own advantage; but I will endeavour, by the grace of God, to try all my actions by the rule of St. Paul:—*Whatsoever is not of faith, is sin.* Thus acting, I shall prove a good soldier of Jesus Christ, and act in a manner becoming his faithful servant."

Soon after his ordination, he thus addressed one of his dearest friends:—"You have preached this day; and, I trust, with much success. O let us consider the infinite importance of addressing immortal beings in the name of God! May the principle of St. Paul never fail to be yours: "We preach not ourselves, but Christ Jesus the Lord; and ourselves, your servants, for Christ's sake."

Mr. Lavater was only twenty-one years old when he performed an action which cannot but highly interest every impartial reader in his favour:—There lived in the city of Zurich, and even a member of its senate, a most wretched character, who, during the time he had been Prefect over a district of the Canton, had committed innumerable acts of the grossest injustice; yea, such abominable crimes, that all the country people loudly reproached and cursed him; but no one dared to call him to public account, he being related to several gentlemen who were members of the Zurich government, and son-in-law

law to the principal magistrate of the city. Mr. Lavater, after having often heard of, and duly examined into, the atrocities of the Prefect, committed even against helpless widows and orphans, could at last no longer refrain himself: his tender feeling heart was glowing with the noblest sentiments of justice and humanity, and felt an irresistible desire to plead the cause of the poor and oppressed. He was fully aware that his stepping forward in this cause would expose him to the frowns of the great and mighty, and occasion much uneasiness and anxiety even to his nearest and dearest relations; but he was determined to obey God rather than man. Having prepared himself by earnest prayer, and consulted an intimate friend, he first addressed a letter to the Prefect; in which he strongly reproached him for his detestable actions; and freely declared his full intention to bring him to public justice, should he not restore his spoils within the term of two months. This time having elapsed, and the warning proving in vain, Mr. Lavater proceeded to print a most solemn indictment against him; which he caused to be delivered to every member of the Zurich government. At first he kept his name a secret; but when called upon, he came forward in the most open manner, nobly avowed and fully proved the points of his indictment before the whole assembly of the Senate; and had the unspeakable satisfaction to see the wicked Prefect, who, conscious of his guilt, had saved himself by flight, solemnly condemned by law, his unjust property confiscated, and restoration made to the triumphant cause of oppressed poverty and innocence.

In the spring of 1763, Mr. Lavater set out on a literary tour to some of the principal places in Germany; from which journey he acknowledges himself to have derived the most extensive benefits:—"I received advantages," said he, "from my journey, of which I had not the least conception. My mind is continually enlarging, and my heart forcibly drawn after that which is good:—so greatly I profit by the conversation and example of learned, great, and good men."

In the year 1766, Mr. Lavater married an excellent and amiable lady, with whom he lived thirty-four years in the most exemplary and happy manner; and by whom he had eight children, three of whom, a son and two daughters, survive him.

How he felt on the solemn day on which he was united to his amiable bride, he shall inform us in his own words: "I awoke very early, in the most serene and cheerful frame of mind. The sun had just arisen; the resplendent glories of which both delighted my eyes and filled my soul with inexpressible delight. After having prayed and sung one of the beautiful hymns of the late excellent Mr. Gellert, I went to the apartment of the dear

dear object of my love, who cheerfully came forth to meet me, and wished me a thousand blessings. We could not but adore and praise God, out of the abundance of our hearts. Two considerations very forcibly struck my mind: first, That of the glory which might result to the providence of God from our union; and, secondly, That of the immortality of our offspring. I then retired to my own room, and wrote the following prayer:— ‘Father of infinite goodness, who art in Heaven, and seest in secret,—blessed Author of our union, and Rewarder of them that diligently seek thee,—behold us in our new connexion, commencing in thy name. Being now assembled in thy presence, we bless thee with the most joyful feelings of our hearts, for having united us by the sacred bonds of marriage. Lo! we prostrate ourselves, and adore thee in the most rapturous strains of unfeigned love and gratitude! Yes; thou lovest us, most gracious Father; and we are sensible of this thy love! Oh that we may never lose sight of the gracious purposes for which thy wise providence has united us! Oh that we may have continually renewed a sense of thy presence with us! We will, with heart and mind, rejoice in thee; and gladly serve thee with constant faithfulness and unremitting zeal. Let nothing allure us from thee; but keep us most closely united in thee. Be thou our supreme good!—let thy word be our food, and virtue our delight! Preserve us from the deceitfulness of sin! Let us be watchful over ourselves, constant in our devotions, fervent in prayer, sincere and upright in our dealings, faithful and affectionate towards each other! Let thy fear accompany us, O thou omnipresent and gracious Lover of mankind! Lord, thou knowest the sincerity of our resolutions; let our sweetest reward be the answering of these our prayers! May our whole life be consecrated to thy service, and entirely devoted to the cause of virtue and religion! Let us never forget these our resolutions, not even for a moment! O how sweet to call thee our Father! Let us remain thy obedient children, unto the very end of our days! Be our God and our Guide, that we may remain faithful unto death! Amen.’

The first public office which was entrusted to Mr. Lavater's care, was that of chaplain to the orphan-house in Zurich; upon which he entered in the year 1769. Here he found a very large sphere of usefulness. His sermons were much admired, and numerously attended; for he displayed in them great force of natural eloquence, accompanied with that divine unction of the Spirit of God which convinces the understanding, and wins the affections of the heart.

He used to write his discourses; and, by constant practice, obtained such a facility of committing them to memory, that he wanted but a few minutes for this purpose: yet he never confined

confined himself strictly to his notes ; but was very successful in making alterations in the pulpit, suitable to time and circumstances. A chief part of his attention was devoted to the large flock of orphan children, to whom he shewed the most tender regard and affectionate care. He possessed a talent of conversing with children in an eminent degree, condescending to their very lowest capacities, and knowing how to keep alive their attention, to occupy their understanding, and to make a deep impression upon their tender hearts.

(*To be continued.*)

DIALOGUE II.

BETWEEN AGNOSTES AND PHILALETES, ON THE DOCTRINES OF THE DECREES OF GOD, ELECTION, &c.

(*Continued from page 109.*)

Agnostes. SIR, I am come, agreeable to my proposal at our last interview, to converse further on the subject to which we then attended, and mention objections to the doctrine you have espoused, which, in the opinion of many, and in my view, are sufficient to show, that it cannot be true, but must be very absurd and impossible.

The plan, which you contend is the object of the decrees of God, you say, is the best possible, and contains the greatest good that could take place, greater than could be contained in any other supposable or possible plan ; otherwise you would reject it. But such a plan is inconsistent with there being any evil, sin or misery in it. Therefore as this evil actually exists to a degree far beyond our conception, this cannot be the best imaginable plan. Surely it would be much better not to have any evil. There must be more good, if there be nothing but good, than if the good is attended with evil.

Philaletes. Are you sure that you are a competent judge in this matter ? How can you be sure there cannot be more good, in that plan which includes a degree of evil, than in one in which there is no evil ? Is not this contrary to fact and experience ? God has in fact laid a plan of operation in which evil is included. He must therefore have thought this the wisest and best plan, by which he should be most glorified, and the greatest degree of happiness should be produced, by making sin and misery the occasion of inconceivable degrees of more happiness, than there could be if there were no evil. That man must be conceited, arrogant and impious above measure, who thinks he

is able to judge, and dares to say, that it would have been better were there no evil; that God would be more glorified, and there would be much more good and happiness, if there were no evil. We find by experience, from what has actually taken place, that sin and pain have been made the occasion of great good, which could not have otherwise existed. The instances of this are too many to be mentioned now. I shall only hint at two. The sin of the brethren of Joseph, and the consequent sufferings of Joseph were necessary to lay the foundation, and be the occasion of a scene and series of good beyond description, or our conception. And had there been no sin and misery, there could have been no redemption, and no such character and works as those of the Redeemer, by which the divine character is gloriously displayed, as it could not otherwise have been; and the redeemed will eternally enjoy a kind and degree of happiness that never could have existed had there been no evil, which may, and doubtless will overbalance, by millions of millions of degrees, all the evil that ever did or shall exist. Who then dare say there would have been more good, and it would have been wiser and better, if no evil had existed in the universe?

Besides, if it were not best that evil, either moral or natural, should exist, why did not God prevent the existence of it? If he was not able to do it, and it has all taken place contrary to his will; then he is in such a sense and degree impotent, that he is, not to be trusted unlimitedly, and in all cases, and in those where, in we stand in the greatest need of his assistance and protection, respecting our preservation from sin, and the government of our own minds; and protection from others who may be disposed to do us hurt. Nor can he be trusted to restrain from sin in any instance, or prevent its rising to any imaginable height, or the duration of its continuance. And if he is crossed by the introduction of evil, and it is, all things considered, solely against his will that it should exist, but was not able to prevent it, is not this inconsistent with unlimited felicity? Yea, must it not occasion infinite sorrow and misery? But if he was able to prevent the existence of it, while he knew it was not best it should exist, and yet suffered it to take place, where is his *wisdom* and *goodness*? By this horrid supposition, we at one stroke strip him of all moral goodness!

Ag. We are not troubled or moved by all this, as we think we have a full and satisfactory answer by attending to the nature of the freedom essential to moral agency. This cannot be restrained so as to prevent moral agents committing sin, without depriving them of moral agency, so as to render them incapable of moral actions, of praise or blame, rewards or punishments; or of any moral government. Such restraint is in its own nature as inconsistent with liberty, and it is as impossible to make

them agree with each other, as to make two and two to be ten, or two contradictions to agree. And as it is not properly owing to the want of power that the Divine Being cannot make two direct contradictions to be both true, as this is no object of omnipotence itself, this is equally true in the case before us; restraining moral agents from sin, and yet continuing their freedom and moral agency, is as contradictory and impossible, as it is to make two to be ten.

This was known to God, and he knew that if he did create free moral agents, they would be liable to sin, and that some of them, at least, would sin; but he knew that it was better to create free moral agents, and continue their freedom, though he knew some of them would sin and be miserable forever, than not to create, and have no moral government.

Phil. I perceive, Sir, you suppose that God had and did decree a plan of operation and events, even the best that could be formed, though it would have been much better if sin could have been excluded: but I think it is a very imperfect, undesirable and even impossible plan, which I shall endeavour to show directly. And you allow that God foreknows all the actions of free moral agents, and forms the plan of his own works accordingly. This I also think to be inconsistent and impossible, according to your notion of freedom and moral agency: for if in order to be free their volitions and actions must be contingent, without any previous cause, or any thing whatsoever to render them in the least degree certain, they must be fortuitous, and altogether uncertain what they will be, or that they will ever be, till they actually exist. That an action should be foreknown to have a certain future existence, when it is altogether uncertain that it ever will exist, is a palpable contradiction, and impossible. But of this more will be said hereafter.

Your answer to what I have said, and your whole scheme is founded on your notion of that liberty which is necessary to render a creature a moral agent. If this notion be a mere chimera and is impossible, your whole scheme falls to the ground. But without attending particularly to this now, I observe that your scheme supposes that God has made creatures, even the most important of all creatures, moral agents, for the sake of whom all other creatures and things are made and preserved, to be so independent of himself with respect to their moral conduct and character, which is the most important affair in the universe; so that they, in the exercise of their freedom, form their own character wholly independent of him: and he must wait upon them to see what they will do in order to know what his plan of conduct shall be, and accommodate his works to what they will choose to do, independent of him. Thus they are made not only independent

independent of him, but he becomes subject to, and dependent on his creatures, in all the moral concerns of his kingdom, which really comprise the whole. But it is impossible that creatures should be made thus independent on God. If they can be made to be independent in this instance, they may be made independent in all other instances, and be equal with God, and so be gods, and not creatures. The latter is no more contradictory and absurd than the former. This will please the natural pride of man, which aspires to be equal with God, and even above him : but the friends of God will renounce it with pious abhorrence !

Ag. I shall make no observations upon what you have now said. Perhaps the learned are able to confute it all. But I must here observe, that your doctrine of the decrees of God makes men mere machines, and is wholly inconsistent with all human liberty. It binds men down to a certain way of acting, and fixes all their actions before they are born, and they must act just so. How is it possible then that they should have any liberty ?

Phil. You have mentioned your notion of the liberty which is necessary to moral agency, upon which your whole scheme is founded. I have endeavoured to show that your notion of liberty contained things which are inconsistent, impossible and horrible. You now, in a different view, mention liberty again, as inconsistent with the doctrine of God's decrees, as I have stated it. This cannot be decided without knowing what human liberty is, and when men may be said to act freely. But before we enter upon this question, I would observe, that the objection you now make is as much against the fore-knowledge of God, in which you believe, as it is against his decrees. For if God knew from eternity what would be the actions of men in every instance, they were then fixed and certain, and could not be altered, but must take place just so ; which is the only objection you mention against the decrees. But the fore-knowledge of God implies his decree of every thing and action foreknown ; that it shall be just as he sees it will be. For how could they be future, without any cause or reason of their futurity ? And this cause must exist when or before it was or could be known that they were future, and would exist. And this could be nothing but the purpose or decree of God ; for there was nothing else then existing that could be the cause or reason of this but the purposes of God. For instance, it was foreknown that the world would exist in the same form and manner in which it does exist. But how and whence could this be foreknown, except in the purpose or decree of God to make just such a world ? Therefore, while you acknowledge the foreknowledge of God, and deny his decrees, which are necessarily

necessarily implied in it, and make an objection against decrees which is equally against fore-knowledge, you are inconsistent with yourself two ways, and your objection is effectually silenced. Many have been made sensible of this; and have become more consistent with themselves, either by admitting the doctrine of God's decrees, or giving up his foreknowledge. And you must do one or the other, or remain inconsistent with yourself, and I believe self-condemned, unless you are resolved not candidly to *think* on the subject, or to be convinced.

But let us return to the consideration of liberty, and try to find wherein it does consist. Have you ever studied the subject, and determined upon careful examination when men do act freely?

Ag. I confess I have not spent much study or thought on this subject; but I have heard what some learned men have written on liberty, and what others have said, who think there is no difficulty in the matter, viz. that the freedom of a moral agent consists in his *originating* his own volitions, and consequent actions, independent of any other cause, or just as he pleases. And I have been satisfied with this definition of liberty, without any further inquiry.

Phil. It is a notorious instance of pride, arrogance and self-conceit, that men should think themselves able peremptorily to decide that God cannot make men free, consistent with their entire and absolute dependence on him for every motion, volition and action; so that none of these can take place without his determination or decree; but if he make them free agents they must have power to originate their own actions independent of him; so that he cannot interpose and determine what they shall do, without destroying their liberty; he must therefore be so dependent on them, and they are so far above him in forming their own moral character, that he must first know how they will act; in order to know how he may conduct towards them, and in governing the world.

And I ask you seriously to consider what are the unavoidable consequences of this notion, were it true. If God can in no case interpose and direct and govern the volitions and moral actions of men, so that their acts of will and choice, as to the moral nature of them, and which way they shall turn, must be so independent on him, that he cannot intermeddle to influence them without interrupting and destroying their liberty and moral agency; then, when God determined to create moral agents, it was wholly independent of him, and therefore uncertain, whether any, or some, or all of them would be holy and obedient, or sinful and rebellious; as this depended altogether on their own capricious will, the uncertain, fortuitous turn of their volitions, whether they should be right or wrong. And if any or
all

all should be disposed to rebel against their Maker, God could not prevent, and continue their freedom, though it were infinitely better on the whole, for the universe, if not one moral agent should sin, and the evil consequences of rebellion could not be prevented or remedied to all eternity.

For instance, when Adam, the head of the human race, was made, though it was infinitely better and more desirable that he and all his posterity would not sin; yet their sin and rebellion, and all the consequent misery could not be prevented, without destroying them or their moral agency. And if they could not be preserved from sinning, when they had become rebels, it was uncertain, if not improbable, that all, or even any of them would be willing to return to obedience, whatever means should be used with them to this end; for if God could not keep them from sinning before they began to sin, surely he cannot recover them from their chosen rebellion, when their will was strongly inclined this way. And if they should by their own self-determining power turn from sin, they could not be prevented falling into it again. And though Jesus Christ has come into the world and died with a view to save sinners, and reclaim them from rebellion to obedience; it was altogether uncertain whether any would be willing to hear and obey him, as this depends wholly on their own arbitrary, contingent will. And if any should at any time become willing to obey, by the fortuitous exertion of their own independent choice and self-determining power, there is nothing to prevent their soon determining the contrary, and falling totally and finally into sin and ruin; so that Christ might come into this world and die to save sinners wholly in vain, and not one of the human race be saved. And if any, or ever so many should turn to him and persevere in obedience and get to heaven, it would depend on their own uncertain, changeable free-will and capricious self-determining power, whether they would continue holy, or rebel and sink into ruin, and heaven be deprived of all its inhabitants at once.

All this dreadful uncertainty is contained in your scheme, my friend; in your notion of human freedom and moral agency. It renders the issue of the most important concerns of free agents, or the moral government of God, and of the universe wholly precarious and uncertain; so that all may terminate in that which is infinitely worse than nothing.

Ag. I have an easy and short answer to all this, which you have painted in such hideous colours. God foreknew every thing, and how free agents would act in every instance, and that all things would issue as well as can be consistent with human liberty.

Phil.

Phil. I am sorry to hear you mention the foreknowledge of God again, as it is an evidence that you have not well attended to what I have already said on this head. The divine foreknowledge, Sir, necessarily implies all the decrees of God for which I contend, and is founded on them. This is plain to a demonstration. And if you understandingly admit the former, you must believe the latter, or be grossly, and I must say shamefully inconsistent with yourself. But of this I need say no more.

I have to add, that not only all the consequences I have now mentioned inevitably follow, were your notion of human liberty true and to be admitted; but no such notion can be admitted, or conceived of, as it is impossible, is inconsistent with itself, and most absurd. It is contrary to all reason, to the experience and conscious feelings of men, and to common sense; and at the same time directly opposite to the Holy Scriptures. All this is capable of demonstration; and though I have not time to exhaust the subject, I trust that I can in a few words prove my assertion to every candid, impartial person, who will properly attend to the subject.

That men originate the acts of their own will by a self-determining power; independent of God, or any other being but themselves, in all their exercises of freedom, not only supposes, what is really impossible, that men in every free act of will, exercise will and choice, not only without any motive, but contrary to all motives that can possibly be presented to their minds; but also supposes what is in itself absurd, and a contradiction, that in originating and determining a free act of will, men exercise or put forth an act of will by which they determine what the first free act of will shall be; so that there is an act of will which determines the first act, that is, a determining act of will which originates the first act of will, and this supposes an act of will takes place in order to the first act; for the mind cannot originate or determine any thing, or be the active cause of it, in any way but by *acting*, or by *willing* and *choosing*. It appears therefore that a plain inconsistency and contradiction is implied in this notion of a self-determining power, which cannot be explained or conceived of. But if it should be said that the act of will in determining the will with respect to other acts of it, is the first act, which does produce and direct the following acts of the will, it will be asked whether this first act is determined by the mind, what it shall be? If not, then it must exist without a cause, or by some external cause, and not by any self-determining power of the mind; and therefore cannot be a free act of the will, according to their notion of freedom. But, if this, which is now called the *first* act of will, be determined by an act of will, as it must be, if determined at all, then it

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is really not the first act, but is determined by a foregoing act ; and this foregoing act of will must, in order to be a free act, be determined by a foregoing act, and so on without end, which supposes a series of acts without any beginning. For, if we stop any where, and suppose a first act of will, without any foregoing act, this, by the supposition, cannot be determined by the agent, and therefore cannot be a free act ; and if the first act of will, which determines all that follow, be not free, then none of them can be free, according to this notion of free acts, as they are not produced by a self-determining power. Hence it appears there cannot be any such power, as the notion is impossible, and destroys itself. No man has, or can have a real idea of it ; but they have amused and bewildered themselves with a set of words without any consistent or real ideas. If you, or any one else, desire thoroughly to understand this subject, I advise you to read President Edwards on freedom of will, Dr. West on moral agency, and Dr. Edwards on liberty and moral necessity, in answer to Dr. Samuel West. In these books the notion of a self-determining power is unanswerably confuted.

I have to add, that this notion of liberty is not only unreasonable, self-inconsistent and impossible, but is contrary to the common sense, experience and feelings of mankind. If we consult our own experience and feelings, that we may know what are those exercises in which we feel ourselves to act freely, and which we call freedom, we think and know ourselves to act freely when we are voluntary in what we do, or act according to our own will and choice ; and we know we act freely if we act from our own choice, whatever were our motives in thus willing, or whatever were the external cause of our choosing as we do, and not otherwise. We do not consider what went *before* our choice in order to determine whether we act freely, as our freedom does not consist in that, be it what it may, and has nothing to do with it ; but in our willing and choosing, or acting voluntarily, or as we please. This is all the liberty that can exist or be conceived of or desired. I may safely appeal to you and to all men, whether this be not all the liberty of which you or they are conscious ; or whether there be any other kind of liberty which is desirable, or of which you can have any clear or consistent conception.

But if all the foregoing objections to your notion of liberty did not wholly overthrow and demolish it, (which indeed is an impossible supposition) yet there is another at hand, which is perhaps more plain and striking even to them who think more superficially. It is this, that such an independent power in man of self-determination of his own will and choice, what it shall be, were this possible, is directly inconsistent with the whole

whole of the Bible ; in that man is represented as altogether dependent on God in every respect, even in his most free exercises of will and action, so that while he freely moves, wills, and acts, he is so wholly in the hand of God that he is moved and directed by God in every motion and free action of his. No man can attentively and properly read the Bible without observing this. It is held up to view in the historical, prophetic and doctrinal parts of it ; and in innumerable declarations, directions, and promises. There it is said, The heart of the king, and consequently of all men, that is, their will, by which they act freely, is in the hand of the Lord, as the rivers of water ; he turneth it whithersoever he will ; that he worketh in men to will and to do, according to his good pleasure ; that he gives a heart, a disposition and inclination to know and love him ; he promises that he will give a new and obedient heart ; will put his Spirit within them, and *cause* them to walk in his statutes, and they *shall* keep his laws, and do them. And there are innumerable instances in which God predicts what men, both good and bad, shall do to accomplish his purposes ; and promises that he will change the hearts of men, and make them holy. But it would take hours, if not days, fully to exhaust this point from scripture. The partial view now given is sufficient to answer the present purpose, and show that your notion of liberty is a contradiction to the whole of the Bible.

And now, how is it possible that you, Sir, and others should imbibe and obstinately adhere to such a notion of human liberty, so pregnant with the most horrible consequences ; and when examined, is found to be inconsistent with itself, impossible and inconceivable ; is contrary to the experience and feelings of men, and to the whole of divine revelation ? Is it not the only way to account for this, to suppose their minds are so depraved, ignorant, proud and conceited, that they love darkness or error, and hate the truth, and therefore will not come to it and be convinced, and embrace the truth ? Jesus Christ, you know, gives this as the only reason of the fatal errors and delusion which depraved, wicked men imbibe, and in which they persist.

And why will not you, Sir, relinquish this notion of liberty, which cannot be supported, and is so contrary to scripture and reason, and be no longer so vain and arrogant, as to think that the omnipotent, infinitely wise Being cannot make a moral agent perfectly free and accountable for his moral conduct, and capable of virtue or vice, consistent with such creatures being absolutely and in all respects dependent on him, and with his decreeing whatsoever shall come to pass ? And why will you not be content with that freedom of which you have a sensible
idea,

idea, and feel that you are free when you act voluntarily, or of your own free will, which is agreeable to reason and the common sense of mankind, and perfectly agreeable to the Bible, and your dependence on God for all things? You may then lay aside pride and self-dependence, and walk humbly with God. And you may then consistently and sincerely pray to God to make you holy and endow you with every Christian grace, working in you that which is well pleasing in his sight, to will and to do according to his good pleasure; which you cannot do consistent with the notion of liberty which you have entertained; for how can you or any man pray to God to do that for you which you must do yourself independent of him, and which he cannot do for you, without rendering you not a free agent? If you have prayed at all, your prayers have doubtless been inconsistent with your principles, if not inconsistent with your heart. And this has often been observed to be commonly, if not always, a fact, that they who have your notion of liberty contradict it in their prayers. And indeed it is very difficult to form a prayer consistent with that notion; and quite impossible to make a scriptural prayer, without contradicting it.

Ag. I am tired with your lengthy discourse, to which I own I have not paid much attention. Many learned men think as I do, and have written on the subject, and I am satisfied with what they say. My thoughts run chiefly on other objections which they and I have to make against your doctrine; but as I cannot now stay to mention them, I will take another opportunity to do it, with your leave.

Phil. It is a discouraging and dull business, I confess, to converse on important subjects, and endeavour to instruct and convince those who have no ears to hear. However, I am willing to have another interview, and attempt to answer all your objections, hoping you will attend better than you say you have yet done.

(*To be continued.*)

A LETTER

To a Christian Friend, who wished to have the Evidences for Infant Baptism exhibited from Scripture.

MY DEAR FRIEND,

I WILL try in this letter to bring forward some of the scripture proofs for infant baptism; and if your mind stands the same about baptism, as when I saw you last, possibly it may be of service to you; and if it is otherwise with you, possibly it will

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will

will do you no harm. The first proof I shall mention, is drawn from the *manner* of God's covenanting with his people in former ages, wherein he had respect to their offspring. In Gen. vi. 18, God entered into covenant with Noah, and in consequence of it directed him to bring his *family* into the ark with him. Peter, in his 1st epistle, iii. 21, says, "*The LIKE FIGURE whereunto even BAPTISM doth also NOW save us,*" &c. But how the *like figure*, unless the children of believers are to be baptized with themselves? Paul says, in Heb. xi. 7, that Noah "*prepared an ark to the SAVING OF HIS HOUSE! by the which he condemned the world, and became heir of the RIGHTEOUSNESS OF FAITH.*" So believers should by faith view the coming storm of wrath, and *house* themselves and children in the figurative ark (baptism); if they would condemn the conduct of the careless world, who are setting God at defiance themselves, and are refusing to do any thing towards their children's salvation. When the Lord called Lot out of Sodom, he directed him to take his two daughters with him; Gen. xix. 15. Sodom represents this sinful world, that is to be destroyed in like manner by fire; Zoar represents Christ; Lot, those who are called out of the world to Christ; his being directed to take his family with him sets forth the duty of believers in taking their children from the world, and devoting them to the Lord, and training them up for him, that they may be his, and escape the overthrow of the wicked.

When God entered into covenant with Abraham, he therein promised to be a God to his seed as well as himself; and also engaged to *establish* his covenant with his *seed after him in their generations* for an *everlasting* covenant; Gen. xix. 7, &c. He and his seed were expressly directed to apply circumcision, the token of this covenant, to their children as well as themselves. See ver. 10 and 11, and onward, of the same chapter. This token of this covenant the apostle Paul calls the *sign* and *seal* of the *righteousness of faith*. Rom. iv. 11. Now if Abraham is the *father of all them that believe*, (as he is said to be in the before cited Rom. iv. 11.) and if believers are the *seed of Abraham, and heirs according to the promise*, Gal. iii. 29, then it follows, that if that promise were a reason why Abraham should circumcise his children, it is as good a reason why his spiritual seed should baptize *their* children, unless circumcision be still in force. For it is as certainly true, from express scripture authority, that those that be Christ's are heirs according to the promise, as it is that Abraham had that promise made to him. Again, if that covenant were established with Abraham, and with his seed after him for an *everlasting* covenant, to hold good to him and his seed *forever*, Luke i. 55, and believers are Abraham's seed, and heirs according to the promise, then this covenant stands good still; and the command to circumcise the children of the faithful.

ful *then*, is as good authority to baptize them *now*, as the command to keep the seventh day *once*, as sabbath, is to observe the first day *now*. For as the change of the day from the seventh to the first, does not abolish the sabbath, but there still remains *a rest to the people of God*; so neither does the alteration of the token of the covenant, from circumcision to baptism, release believers from the obligation to devote their children to God in baptism. For they that are of faith are *blessed with faithful Abraham*. Gal. iii. 7. It is in vain to object, that the Abrahamic covenant belonged to the law. For we read in Gal. iii. 8, that the gospel was preached to Abraham. This agrees with what Christ told the Jews in John viii. 56. "Your father Abraham rejoiced to see my day: and he saw it and was glad." But how was the gospel preached to Abraham, and how did he see Christ's day? Why in those same promises that directed him to devote his children to God. *For the promise, that he should be the heir of the world, was not made to Abraham, or to his seed, through the law, BUT THROUGH THE RIGHTEOUSNESS OF FAITH!* Rom. iv. 13. Consequently devoting children to God is a gospel ordinance, because he was directed to it by the preaching of the gospel. Therefore all his faithful children should do the same; for those that are the children of Abraham, *will do the works of Abraham*, John viii. 39. Those are his children who walk in the *steps of his faith*, Rom. iv. 12. We read, Gal. iii. 17, The law, which was 400 and 30 years after, cannot disannul, that it should make the promise of none effect! Therefore that covenant was distinct from the law, and for *substance* stands good still, coming to the Gentile believers through Christ, Gal. iii. 15, 16. Those promises primarily respect Christ, and through him respect all believers; and they are to evidence their standing in that covenant of promise through Christ *now* by baptism. Gal. iii. 27 and 29. For as many of you as are baptized into Christ, have put on Christ. And if ye be Christ's then are ye Abraham's seed, *and heirs according to the promise!* Can any thing be plainer from these passages, than that believers by baptism profess to be Christ's, and by being Christ's, become heirs to the promise made to Abraham; and by being children of Abraham, are under obligation to do the works of Abraham, and baptize *their* children, as he circumcised *his*?

My next proof shall be from other texts, not immediately relating to covenanting. Read Solomon's Song, i. 8. There the woman represents the church or believers—the shepherd's tents, the places where the ministers of Christ teach and administer ordinances—the kids, the unconverted children of believers, who are to be brought to the ministers of Christ, and devoted to God, and instructed (or fed) with the same wholesome doctrines

doctrines that Christ's ministers preach. Jeremiah xxx. we have promises of the restoration of Israel, and in the 20th verse we are told, "*their children also shall be as aforetime.*" If this prophecy reaches to gospel times, then certainly the children of God's people must be devoted to God, or they will not be as aforetime. God claimed the offspring of his people as his, and said they were *born unto him*. Ezek. xvi. 20. And for this reason, because that he was an husband unto his people. But God stands in the same relation to his people now; for saith the Apostle, I have espoused you to *one husband*. 2 Cor. xi. 2. And if this marriage connexion between God and his people of old made it such a peculiar crime for them to sacrifice their children to idols, instead of devoting them to him; then will it not follow, that if the same relation subsists between God and his people now, that they ought to acknowledge it by devoting their children to him publicly? And will it not admit of a serious inquiry, whether those who refuse to acknowledge their children to be the Lord's by dedication, do not go very far in disavowing the marriage contract between Christ and their own souls? and so may be charged with spiritual whoredom and adultery, as God's people were of old! In Ezek. xviii. 4, God says, "*behold all souls are mine; as the soul of the father, so also the soul of the son is mine.*" How suitable then to acknowledge God's right to the soul of the child by open dedication. In Mark x. 14, Christ says, "*Suffer the little children to come unto me, and forbid them not.*" How shall they be brought unto him openly now, but in baptism? In 1 Cor. vii. 14, we read, "*Else were your children unclean, but now are they holy.*" But how holy, unless by dedication; as the dedicated things of the children of Israel were called holy, being devoted to an holy use? When Lydia's heart was opened, she was baptized and her household. Acts xvi. 15. The jailor believing was baptized and *all his* straightway. ver. 33. Paul makes mention of baptizing the household of Stephanus. It is not said, He and *part of his*, but *ALL* his were baptized. They were not *their own*, but *his* and *hers*, which denote that they were young, and belonged to them.

Another proof is drawn from the church being the same in all ages; or the Gentile believers being taken into the Jewish church. In Rom. xi. 17, we read, "*and thou, being a wild olive tree, wert grafted in among them, and with them partakest of the root and fatness of the olive tree;*" and in Gal. iv. 28. "*Now we, brethren, as Isaac was, are the children of the promise.*" See also Acts iii. 25. The import is *this*, the *real* children of God under the former dispensation composed the church of God, in distinction from those who rested only in external forms. And all the children of God, under the gospel dispensation, are partakers with *them*.

them of the root and fatness of the same olive tree, or church of God. But if they belong to the same church, they are entitled to the same privileges; and one of their privileges was to devote their natural offspring to God. For Abraham begat Isaac and circumcised him; and so Isaac, Jacob. Acts vii. 8. Consequently believers of the same church ought to devote their children now to God in baptism. For the Apostle says expressly that *we are as Isaac was*.

But, it is objected to this view of things, that it is said in Heb. viii. 8, "*I will make a new covenant with the house of Israel,*" &c. but let that passage be attended to in its connexion, and it will appear that the new covenant there spoken of, is not opposed to the covenant of promise made with Abraham, but the very same thing. For it is said in the close of the 10th verse, that this new covenant should consist in *God's being their God, and they being his people*; which exactly comports with the covenant made with Abraham. *I will be thy God, &c.* which is the very thing that is fulfilled to those that overcome and get to heaven, Rev. xxi. 7. So that the new covenant stands opposed only to the covenant that God made with Israel, in the day when he took them by the hand to lead them out of Egypt, Heb. viii. 9; which was the law of ceremonies, that was added 400 and 30 years after, and could not make the promise of none effect. It was added till Christ should come, to whom the promise by way of eminence was made. "*Who blotted out the handwriting of [such] ordinances, nailing it to his cross.*" Col. ii. 14. The veil of the Mosaic ritual being thus removed by Christ, he, as the glorious Sun of Righteousness, arising and shining upon his people, has caused the covenant of promise made with Abraham to appear with splendour as a new covenant, decorated with new seals, Baptism and the Lord's Supper. So that as Israel were all baptized to Moses in the cloud and in the sea, and their children with them, 1 Cor. x. 2; believers are now from among the Gentiles baptized into one body with the godly Jews, 1 Cor. xii. 13, and therefore their children should be baptized with them. For these things are *our examples*, says Paul, 1 Cor. x. 6.

After long and close searching of God's word, taking it in connexion, and after much earnest prayer to God for light and direction, the evidences in favour of infant baptism have thus shone from God's holy word upon my soul with such clearness, that all that I have met with from books and men, (and I have met with much from both in the course of the 12 years past) has never been able to extinguish it. I am sensible that I, and other men, are fallible and liable to err, but I know of no better way, than to go for direction to the unerring word of God, and to God the fountain of light. This I can say, I have reason to bless God for the light he has afforded my soul by his word

word and Spirit respecting this branch of Christian duty ; and for those measures of spiritual consolation afforded to me in practising accordingly. For I am fully persuaded, that I may say with safety, that if ever I enjoyed the presence of God in any duty, I have in giving up my children to God in baptism ; and that enjoyment has sometimes abode with me for days ; so that I have frequently thought my feelings in some measure resembled those of the jailor, when he rejoiced, believing in God, with all his house. For certainly I have reason to rejoice, for and with all my house, when my children are set apart for God. I have reason to rejoice that ever I was brought to believe myself, and be adopted into Christ's family, and attend to his institutions ; and that he has given me the liberty to give up my children to him, in belief of that ancient promise, *I will be a God unto thee, and thy seed.* How sweet are the blessed promises of God ; and O how extensive ! How calculated to claim my confidence, excite my gratitude and raise my joy ! In this view of God's gracious covenant extending to me and mine, the words of David have frequently and powerfully occurred to my mind, when he went in and sat before the Lord, and said, "*Who am I, O Lord God ? and what is my house, that thou hast brought me hitherto ? and this was yet a small thing in thy sight, O Lord God ; but thou hast also spoken of thy servant's house for a great while to come ; and is this the manner of man, O Lord God ?*" Here my joy has taken wing, and with holy David mounted celestial heights ; and with astonished rapture, surveyed and adored the boundless extension of divine benignity ! Then has God's word appeared an unfathomable deep, not to be fully comprehended, but still the harmony and consistency appeared glorious. Both Testaments seemed to be bound together and connected, as the different parts of the human body, by sinews and veins ; and to separate the covenant of promise from the gospel, seemed to be parting asunder what God had joined together, and calculated to injure the whole system of truth. The recital of these views and feelings re-enkindles the sacred flame while I write ; and O, to be forever filled with such joy, as such views are calculated to excite ! Is this the force of mere tradition, imagination, or human invention ? If so, what is religion ! Such kind of inventions as leads my heart off from the world, and all human inventions, to centre in God, and glory in his unchangeable covenant through Christ, and quickens me in running the way of God's requirements heaven-ward, I conclude, are inventions of God's own devising. O that not only my soul, but the whole world might be filled with them, and that happy time come, when *all the families of the earth shall be blessed* in like manner ! The blessed day of Pentecost will then again be fully come, when it will be said, repent and be baptized,

baptized, *every one of you*, for the promise is to you, and *your children*. I am however sensible that *feelings* are not to be made the *rule of duty*. But when duty is determined by the word of God, answerable feelings are very desirable; and may be considered as good *corroborating evidence*. The famous *Rutherford*, when he was imprisoned for the truth, and was there favoured with uncommon joy, and divine communications, frequently expressed himself to this import, "I know this is God's truth I am suffering for, because he smiles so upon my soul; for he *will not set his seal to a blank!*" If I should give scope to my feelings, I should soon fill another sheet. I therefore forbear. That you may be directed by God's word and Spirit in this branch of Christian duty, and in every thing else, is the prayer of yours in Christian love,

JOTHAM SEWALL.

ON COVENANTING WITH GOD.

PART III.

(*Concluded from page 97.*)

AN ADDRESS TO PROFESSING CHRISTIANS.

DEAR BRETHREN,

THE people of God are a chosen generation, a royal priesthood, an holy nation, a peculiar people, designed to show forth the praises of him, who hath called them out of darkness into his marvellous light. That they should act up to this high character, and to the design of their vocation, is of incalculable importance. The honour of God and of the Redeemer, the credit of the gospel, the order and beauty of the church, the peace and joy of individuals, the general diffusion of Christianity, and the salvation of mankind are highly concerned in it. To promote this great design it is commanded, That they should exhort one another daily—That they should consider one another to provoke unto love and good works. (1) They should consider one another as to the relation in which they stand to each other as brethren in Christ, and as under indispensable obligations to him, and to one another. They should consider each other with respect to their dangers, temptations, weaknesses and tears, that they may counsel and warn each other against sin; that they may pray for each other; that they may encourage, assist, and stimulate each other to every Christian duty; to walk circumspectly, not as fools, but as wise, redeeming the time. They are not only required to exhort

(1) Heb. x. 24.

hort one another daily, but to-do it so much the more, as they see the day approaching. (1) Time is short, and flies away with rapid wing. The momentous day of death and judgment is swiftly approaching us. A day when time and all opportunities will be no more. A day in which all things shall be made manifest, and every man shall be rewarded according to his works : A day in which the world and all which is in it shall be burnt up. This awful, wonderful day is approaching nearer and nearer every hour and moment, whether we sleep or wake, whether we stand all the day idle, or whether we do the work to which our great Master hath called us. He hath not only commanded us to exhort, and press one another to duty every day ; but to do it more and more in proportion to the approach of that day when we shall stand together before the judgment seat of Christ. Our love, faithfulness, zeal, and energy, in urging each other to duty should increase and rise higher and higher in proportion as we see this day approaching.

This duty, this kind office, the writer has been attempting to perform in the preceding papers, on covenanting with God, and is still further attempting to discharge in this address. This will naturally follow what he hath written on that subject, and may serve further to stimulate us to the duties already suggested. It behoves him to exhort you in realizing views of the day which is approaching ; of its near and hasty approach to himself and you, and of its immense eternal consequences to us both. It is of high concern to you to receive this brotherly exhortation in the love of the truth, and in the near and realizing views of death and the judgment day ; and to be quickened and animated to all holy living so much the more as ye see the day approaching. The belief of such a day, how it approaches, what a day it will be, and what its eternal consequences, should awaken in every breast the highest concern to keep covenant with God : to be circumspect, prayerful, sober, vigilant, steadfast, immovable, always abounding in the work of the Lord. The apostle having spoken of this day and its concomitant events, observes, What manner of persons ought we to be in all holy conversation and godliness ! Wherefore, beloved, seeing that ye look for such things, be diligent that ye be found of him in peace, without spot and blameless. (2) In this day the secrets of the heart, the secrets of all men, will be revealed, and judged according to the gospel. Every deceit and specious pretence will be detected, and every mask and false covering removed : and how we have payed, or neglected to pay our vows will be made manifest, to our exceeding joy and triumph, or shame and contempt, before assembled worlds. No pleas of fair professions, of distinguishing privileges, of offices and

(1) Heb. x. 26.

(2) Pet. iii. 11, 14.

and high standing in the church, of common or extraordinary gifts, without grace, will be of the least avail. Unless we are born of God, united to Christ by faith, and live godly in Christ Jesus, the door will be shut against us. No pleas will ever avail to open it. What solemn and deeply affecting admonitions has our Lord and Judge given us of this! Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doth the will of my Father which is in heaven. Many will say unto me in that day, Lord, Lord, have we not prophesied in thy name? And in thy name cast out devils? And in thy name done many wonderful works? And then will I profess unto them, I never knew you: depart from me, ye that work iniquity.(1) When once the master of the house is risen up and hath shut to the door, and ye begin to stand without, and to knock at the door, saying, Lord, Lord, open unto us, and he shall answer and say unto you, I know you not whence you are: Then shall ye begin to say, We have eaten and drank in thy presence, and thou hast taught in our streets: but he shall say, I tell you I know you not whence you are: depart from me, all ye workers of iniquity. There shall be weeping and gnashing of teeth, when ye shall see Abraham, Isaac and Jacob, and all the prophets in the kingdom of heaven, and ye yourselves thrust out.(2) How should premonitions, like these, penetrate the heart of every professor, of every minister, of all church officers, as well as common Christians! Since persons so distinguished by gifts and privileges, and of such high standing in the church, shall thus be disowned by Christ, and shut out of his kingdom, how should it engage all to work out their salvation with fear and trembling! How should they strive, even with an agony, to enter in at the strait gate! How should they watch and pray always, that they may be counted worthy to stand before the Son of Man! Suffer me, dear brethren, to plead this with you by the solemnities of that day, when we shall stand together at the judgment seat of Christ. How dignifying and blissful will it then be, to be found among those whose hearts have been found in God's statutes and steadfast in his covenant! But who can bear to be thrust out of the kingdom of God, and to dwell forever where there shall be wailing and gnashing of teeth?

At the same time let me entreat you by, and plead with you the will and commands of God and our Divine Redeemer. It is written, This is the will of God, even your sanctification.(3) Ye shall be holy, for I the Lord your God am holy.(4) Let every one that nameth the name of Christ, depart from iniquity.(5) This is a faithful saying, and this I will that thou affirm

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(1) Matth. vii. 21, 22.

(2) Luke xiii. 25, 26, 27, 28.

(3) 1 Thes. iv. 3.

(4) Levit. xix. 2.

(5) 11 Tim. ii. 19.

firm constantly, that they which have believed in God, might be careful to maintain good works. (1) God not only requires his people to be holy, but to be eminent in holiness, abounding in all the fruits of righteousness, in every good word and work. Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven. (2) Then is my Father glorified, that ye bear much fruit; so shall ye be my disciples. (3) Be ye therefore perfect, even as your Father who is in heaven is perfect. (4) This, my brethren, is the express language of the divine word, the declared will of God. And do we profess ourselves to be the sons of God, and that Jesus is our Lord, and shall we not obey him? How can we pretend to love him, or to be his disciples, if we regard not his will, and keep not his word? How can we stand before him in judgment, if we despise his commandments?

Further, let me plead with you, the faithfulness of God in keeping covenant with his people, the excellency of the covenant which he hath made with them, as an everlasting covenant, ordered in all things and sure. These furnish additional and endearing motives to activity and fidelity, in keeping covenant with him. He is the faithful God, which keepeth covenant and mercy with them that love him, and keep his commandments, to a thousand generations. (5) Hence his people should be faithful in keeping covenant with him. They are under indispensable obligations to be followers of him as dear children, and they are bound in point of gratitude for his infinite goodness and faithfulness in keeping covenant with them. The peerless excellency, wonderful grace, order and perpetuity of the covenant, render the violation of it most ungrateful, uncreature like, inexcusable and abominable.

Further, our blessed Saviour was faithful to us in the great work of our redemption. No poverty; no shame; no agonies of the garden, nor of the cross could divert him, a moment, from pursuing his Father's honour and the good of his people. He is still the same faithful Redeemer. He lives forever interceding for us, and governing all things for the good of them who love him. Shall we not be faithful to him? Shall we not walk as he also walked? Should not the same spirit be in us, which was in Christ Jesus?

Again, should not the great love of God and our Lord Jesus Christ constrain us to a cheerful and universal obedience? The love of God in devising a way of recovery for lost men, in which he might consistently enter into covenant with them, in giving his only begotten Son from his bosom, to purchase the blessings of the covenant; and in his condescension to become a covenant

(1) Titus iii. 8.

(2) Matth. v. 16.

(3) John xv. 8.

(4) Matth. v. 48.

(5) Deut. vii. 9.

a covenant God and Father to them, is matchless, and hath no parallel. It passeth all understanding. The love of Christ in laying down his life for the sheep, and in purchasing the immense blessings of the new covenant for his people, exceeds all calculation. It has in it every thing attractive and endearing. It should constrain us to a most strict and conscientious obedience to the whole will of God. The apostle Paul therefore besought the Christians of his day, by the mercies of God, that they would present their bodies a living sacrifice, holy, acceptable unto God. This he insisted was but their reasonable sacrifice. (1) From this consideration that Christians are not their own, but bought with a price, he presseth it upon them to glorify God in their body, and in their spirit, which are God's. (2) This is his language to all the churches, and to us. It is the language of the love of God, and of the love of our Lord Jesus Christ. This love, these mercies of God, constrained the apostles and primitive Christians to a life of wonderful self-denial, patience, fortitude and holy living. They loved not their lives even unto death, that they might obey, honour and enjoy Christ. Can we imagine that we indeed love him and are his disciples, or can we expect to share with them in the inheritance of all things, if the love of Christ have not in some measure; the same influence upon us? Can we believe that he hath loved us, and washed us from our sins in his own blood? That he hath delivered us from the wrath to come, made us the sons of God and heirs of all things, and not deny ungodliness and worldly lusts, and live soberly, righteously, and godly in this present world? Have we this hope, and shall we not purify ourselves even as Christ is pure?

May not professors be still further pressed to live godly in Christ Jesus from a consideration of the purpose for which they were chosen in Christ, from the grand design of his death, of their effectual calling, and of the gospel, which was to make them holy in heart and life? The people of God are all chosen in Christ to be conformed to his image, to be holy and without blame before him. And whom he did foreknow, he also did predestinate to be conformed to the image of his Son. (3) According as he hath chosen us in him, from the foundation of the world; that we should be holy and without blame before him in love. (4) The death of Christ was for the same purpose, the sanctification of the church: that the saints might perfect holiness in the fear of God. It is written, Christ gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works. Even as Christ loved the church and gave himself for it; that

(1) Rom. xii. 1.

(2) 1 Cor. vi. 19, 20.

(3) Rom. viii. 29.

(4) Eph. i. 4.

he might sanctify and cleanse it with the washing of water by the word, that he might present it unto himself a glorious church, not having spot or wrinkle, or any such thing; but that it should be holy and without blemish. Christians are called to be holy. It is the design of their effectual calling. Who hath saved us and called us with an holy calling. (1) The grand design of the gospel, as it respects the saints, is their sanctification. For this its teachers, ordinary and extraordinary, were given; for the perfecting of the saints, for the edifying of the body of Christ, till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ. (2) Shall we in these views live in a loose, careless manner? Can we be willing to counteract the very design of the death of Christ, of our effectual calling, and of the gospel? Can any true Christian do this? Certainly he cannot. Whoever does it has an evidence in himself, that he is a hypocrite; and that he hath no part nor inheritance among the saints. How should these considerations awaken all our concern to walk worthy of the vocation wherewith we are called! How should we, like the apostle, forgetting the things which are behind, press toward the mark for the prize of, our high calling of God in Christ Jesus!

Allow me still further to plead with you the glory of God, the honour of Christianity, and the salvation of your fellow-men. These are all highly concerned in the inoffensive, holy walking of professing Christians. Nothing is so dear to God as his own glory. This is the ultimate end of all his works. This all his people are commanded in all things to seek. The honour of Christ and of his gospel, and the salvation of men lie near to the heart of God, and to the hearts of all his people; but nothing so dishonours God, injures the cause of Christianity, opens the mouths of infidels and blasphemers against God and our holy religion, and puts such a stumbling-block in the way of men's believing, as the loose, unholy walking of professors. This furnisheth infidels with one of their most artful and plausible arguments against the religion of Jesus. Loose and scandalous professors are some of the most grievous enemies of Christ and the gospel. They are the Judases who, in his own visible family, betray him and his dearest interests. The apostle Paul, therefore, in his day testified against them, even weeping, that they were the enemies of the cross of Christ, and that their end was destruction. (3) The unholy lives of those who have professed the Christian religion have, probably, done more dishonour to the Saviour, and greater injury to the church, than all the persecutions which have been raised against her. Can any of us be willing to act this ungrateful, perfidious

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(1) 2 Tim. i. 9.

(2) Eph. iv. 11, 12, 13.

(3) Phil. iii. 18, 19.

ous and horribly wicked part? Can we be willing, or are we able to abide the consequences? To be brought forth at last to the perdition of ungodly men?

On the other hand, when Christians live religion, it does great honour to God and to the gospel, and at the same time, puts a wonderful beauty upon the churches. Hence our Saviour testifies, Herein is my Father glorified, that ye bear much fruit. (1) This shows the excellency of religion, that it is heavenly and divine. Its effects on individuals and on society, in their piety, righteousness, sobriety, humility, peaceableness, and in whatever is lovely, useful and of good report, show that its author is God, and bring the highest honour to him. It gives others conviction of the truths of the gospel, and causes them, while the light of true Christians shines before them, to glorify our Father, who is in heaven. The self-denial, patience, meekness, fortitude, and holy lives of the apostles and primitive Christians, was one of the principal external means in their day, of bringing men to the belief of the truth. It is still equally important and necessary, to promote the same end. What powerful motives should these therefore be to persuade us to live wholly to God? He admits his people to covenant with him, that they might cleave unto him, and be unto him for a name, and for a praise, and for a glory. (2) He hath commanded us to conduct ourselves in such a manner as that he in all things may be glorified. (3) That whether we eat or drink, or whatever we do, we do all to the glory of God. (4) Jesus Christ humbled himself unto death, that his Father might be glorified and sinners saved. This was the language of his heart, when his soul was troubled, and sorrowful unto death, Father, glorify thyself. He chose rather to suffer the agonies of the garden, the shameful and cursed death of the cross, than that his Father should not be glorified and sinners saved. Can we be his, unless the same spirit be in us? Is it possible to be his disciples and not regard his glory, the honour of his gospel, and the advancement of his kingdom? Do not these lie near the heart of God and our blessed Redeemer? Are they not of great consideration with all those who love him, and keep covenant with him? Suffer me then, dear brethren, to plead with you, the honour of God, of your Saviour, his glorious example, the honour and advancement of Christianity, the encouragement, edification and comfort of your brethren in Christ, and the conviction and salvation of those who believe not, that ye walk unto all well-pleasing. Suffer me to plead with you all the solemn and weighty considerations suggested in these papers, on covenanting, and keeping covenant with God.

And what shall I say more? Shall I plead with you the

(1) John xv. 8. (2) Jer. xiii. 11. (3) 1 Pet. iv. 11. (4) 1 Cor. x. 31,

happy effect which this would have upon the churches? That it would cause them to look forth as the morning, make them beautiful as Tirzah, and comely as Jerusalem? That this would engage the presence of God with them, to comfort, edify and protect them? That when the spices of the church's garden flow out, then their Beloved will come into his garden and eat his pleasant fruit? That then shall we know if we follow on to know the Lord? That then his going forth will be prepared as the morning, and that he will come unto us as the rain, as the latter and former rain unto the earth? That he will give us great refreshment in his ordinances, secret, private, and public? Shall I mention how, in this way, you will assure your hearts before God? The light, peace and triumph it will give you in the hour of death?

Shall I plead with you, the degeneracy of the times? That error is coming in like a flood? That iniquity abounds, and the love of many waxeth cold? The necessity which there is of good people's arising and standing in the gap, and making up the hedge? Of holding fast the form of sound words which have been delivered unto us, and of contending earnestly for the faith once delivered unto the saints? The special duty of all Christians acting in character, as the salt of the earth, and the light of the world; to prevent total corruption and darkness? Shall I plead with you, the peculiar honour of faithfulness to God and our covenant engagements, in times of great and general corruption? Shall I name unto you, Enoch, Noah, Lot and Elijah, Daniel and the three children, as your examples? Who walked with God in times of great and general wickedness; and whom he delivered and honoured above all the men, who have lived upon the earth? Shall I mention Phinehas, who was zealous for the Lord, and to suppress the wickedness of his people, and how it was counted unto him for righteousness unto all generations forevermore? (1)

May it not be pleaded, that God hath not only set these examples before us for our encouragement and imitation in the worst times; but that he hath made exceedingly great and precious promises to all those who will walk with him in those dark and evil days? That to those who feared him and thought upon his name, at a time of uncommon infidelity and licentiousness, among his ancient people, he promised, That a book of remembrance should be written before him for them? That they should be unto him as his peculiar treasure, and that he would spare them in the day when he shall make up his jewels, as a man spareth his own son that serveth him? (2) That he promised unto the few names in Sardis, who had not defiled their garments, that they should walk with him in white; and that he declared them to be worthy? (3) These

(1) Psal. cvi. 30, 31.

(2) Malachi iii. 16, 17.

(3) Rev. iii. 4.

These are some of those weighty considerations, some of those endearing and forcible motives and examples, which God hath set before us to engage our fidelity in his service. By these he commands us, pleads with, and presseth us to keep covenant with him. And do not our hearts, in contemplation of them, burn within us? Is not our zeal enkindled, and are not our resolutions invigorated? Shall we not, deeply impressed and impelled by their united energy, lay aside every weight, and the sin that doth so easily beset us, and run with patience the race which is set before us, looking unto Jesus, the author and finisher of our faith? As we have received him, shall we not walk in him, rooted and established in the faith, as we have been taught, abounding therein with thanksgiving? Shall we not watch and pray always; praying with all prayer and supplication, in the spirit, with all perseverance and supplication for all saints? Shall we not wrestle with God, that the spirit of primitive Christianity may be poured out upon all our churches, and upon their pastors? That we and all our brethren may maintain a more close and humble walk with God? That this address might be succeeded to this happy effect on ourselves and others? Shall we not strive to grow more and more in grace, and in the knowledge of our Lord and Saviour Jesus Christ?—To excel in the religion of the closet, of the family, and of the house of God; and in the constant, cheerful discharge of all relative duties? Shall we not exhort one another daily, and consider one another to provoke unto love and good works? Shall we not do these duties so much the more as time flies away, and as we see the day of death and judgment approaching? Shall we not from this time shake off all slothfulness, and be fervent in spirit, serving the Lord?

Dear brethren, if there be any consolation in Christ, if any comfort of love, if any fellowship of the Spirit, if any bowels and mercies, let us, I beseech you, fulfil the joy of the apostles and of all good men, by being like minded, to perform these duties, having the same love, being of one accord, of one mind, observing all things, whatsoever Jesus hath commanded us. Amen.

OBSERVATIONS ON JEREMIAH XVII. 9.

"The heart is deceitful above all things, and desperately wicked; who can know it?"

No. II.

(Continued from p. 113.)

HAVING briefly remarked on the deceitfulness of men's hearts with respect to each other, we are now to consider the deceitfulness of their hearts with relation to themselves.

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Not less do mankind practise deceit upon others than upon themselves. It is a general truth, with respect to them, that they love darkness. Hence it is that they refuse to come to the light.

The man, whose worldly affairs are in a deranged state, and whose property is waiting away through his extravagance or inattention, is unwilling to adjust his affairs and come to a settlement with his creditors. Thus it is with mankind in general, in a religious view. Their own character, the true state of their souls, the relation they stand in to God, &c. are subjects about which they do not like impartially to employ their minds, as it would not fail to excite in their breasts painful emotions. Hence they remain in a state of profound ignorance with respect to these subjects, while their deceitful hearts tell them that they possess much knowledge and discernment. The fool, in a moral sense, is wiser in his own conceit than seven men who can render a reason. While the ox knoweth his owner, and the ass his master's crib, wicked men or impenitent sinners do not know, do not consider. Such is their character as delineated in the scriptures of truth.

Some particular examples of self-deception will now be noticed. These will principally relate to wicked men in a state of moral security. Our remarks, however, will not be confined to such characters, but in some degree apply to good men; for as good men are subject to much moral imperfection, so they are liable to deceive themselves, and do really deceive themselves, in many respects. Peter's heart was deceitful after he became a real Christian, and greatly deceived him with respect to the strength of his attachment to his Master. And James and John, when they would have fire come down from heaven and consume the inhabitants of a certain village of Samaria, knew not what manner of spirit they were of. But if such may be the situation of the green tree, what must be that of the dry?

Wicked men in common, or in a state of moral stupidity, greatly deceive themselves with respect to the situation of their hearts towards God. Thinking that God, as the scripture expresses it, is altogether such as themselves, they are led to imagine that they are friendly and affectionate towards him. At least, they believe their hearts are not in opposition to him. Oppose and hate the God of heaven! Impossible. Hate that God, who made me, continually preserves me in being; that God, who feeds me from his store house, and clothes me from his vestry; who daily showers down upon me a rich variety of blessings; that God, who gave his Son to die for me, and who has provided for me a great salvation—My heart in a state of enmity against this all good and merciful Being! Surely I am conscious of no such thing; I do not, I cannot believe it. It is impossible. Such are the deceitful suggestions and conclusions of the hearts of stupid, unconvinced sinners. . . . Although.

Although the scriptures teach, in the most express and unequivocal manner; that wicked men are God's enemies, that their minds are enmity against him, and that they are hostile to his laws and government, yet their deceitful hearts plead, that this representation does not apply to themselves personally; and as they are not conscious that they possess such characters, they either apply the representation to others, or urge that the representation is not literally correct, but highly figurative or hyperbolical. Thus a deceived heart turneth them aside from the knowledge of the truth.

Wicked men, no doubt, are pleased with existence, and the numerous blessings, which they receive from the hand of God; but this is very different from being pleased with the character and general government of God. Let them, like Job, be stripped of all their worldly property and enjoyments, will they then, like that holy patriarch, in the exercise of submission say, "Naked came I out of my mother's womb, and naked shall I return thither: the Lord gave, and the Lord hath taken away: blessed be the name of the Lord." If such would be their conduct, under this reverse of their circumstances, "what meaneth the bleating of the sheep and the lowing of the oxen, which are so frequently heard?" what meaneth the murmuring of sinners under very inconsiderable losses and disappointments?

That wicked men love *that being*, whom their deceitful hearts lead them to consider as the God of heaven, will not be questioned. Wicked men, in a state of moral stupidity, apprehend that God is their friend; that the dispensations of his providence are designed to promote *their particular good*, and that they will, in some way or other, actually promote it; and that such, and so great is his mercy, as to secure them from the second death, and confer upon them everlasting life. Indulging sentiments, like these, of God, instead of viewing him as their enemy, as a consuming fire, and as determined to execute upon them the fierceness of his wrath, should they die in their present condition, they vainly imagine that they love the true character of the God of heaven. But when God is represented to their view as an absolute sovereign, as having mercy on whom he will have mercy, and as hardening whom he will; as setting his face against them, and walking contrary to them; as opposing their selfish views and pursuits; as refusing to hear their prayers, and even holding them in abhorrence—When God is represented as pointing all the curses of his violated law against them, without making them one promise of mercy, while they remain in an impenitent state; that there is much reason to apprehend he will doom them, hereafter, to everlasting punishment, and that there is no other ground of hope that they shall escape this dreadful doom, but the mere sovereign mercy of

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God. When such a representation is made of God, (which is the scripture representation of his character) how often, and in how many ways do they discover their disapprobation of, and the enmity of their hearts against him ! Nor is it unfrequently the case, that they make an explicit avowal of their sentiments and feelings. They do not in many instances hesitate to say, that they do not, that they cannot, and that it is impossible they should, love such a being as this. Under how great and dangerous deception, then, are wicked men with respect to the exercises of their hearts towards the character of the true God ! Such was the deception of the Jewish nation during our Saviour's ministry on earth. They appear to have been persuaded that they entertained correct and honourable ideas of the character of the God of heaven, and that they were pleased with his true character, while their hearts were totally unreconciled to it. When Christ exhibited to their view, in the most correct manner, his own character, and in doing this, exhibited the character of his Father, they saw, and could not but see, what these characters were ; yet instead of being pleased with them, the hatred of their hearts was strongly excited against them. Agreeably our Saviour observed to them, "Ye have both seen and hated both me and my Father."

If the wicked Jews, who were under the immediate instruction of Christ, and enjoyed peculiar advantages for becoming acquainted with the true character of God, and of avoiding all mistaken apprehensions concerning it, were under the greatest deception with respect to that character, what will secure wicked men, at the present day, from the same deception ? Their wicked hearts are as likely to deceive them, as the hearts of the wicked Jews were to deceive *them*. This conclusion we are persuaded is obvious and correct. How alarming then, as well as criminal, is their situation ! Altogether opposed to the character and government of the God of heaven, and yet ignorant that this is the case, while in a state of moral stupidity ! To convince them that they are enemies to God ; to convince them that their hearts are deceitful above all things, as well as desperately wicked, is not in the power of men or of angels. No reasoning, however strong and conclusive, will be available to this purpose ; the clear, express and numerous declarations of the holy scriptures are often not available. How exceedingly dangerous and alarming, then, as well as criminal, is their situation ! O God ! may it please thee, of thine abundant mercy, to make these observations instrumentally efficacious to the conviction and saving conversion of at least some one precious soul, for the sake of thy dear Son, Jesus Christ.

SILAS.

(To be continued.)

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THE TEMPORAL CIRCUMSTANCES OF MINISTERS.

A PERSON informed me that, some time since, when provisions, especially bread, were higher in price than they are at present, several principal persons of a congregation were spending an evening together; the conversation turned upon the relative value of money, and how much it had been depreciated within the last fifty years. One observed, "A much greater capital is required now, for the same business and the same returns, than formerly." Another said, "The same profits, with the same returns, which would have rendered a tradesman's family comfortable and respectable a few years since, now, in consequence of the increase of the public burdens, and of the price of provisions, will scarcely afford his family the necessaries of life." A third person remarked, "If this applies to us who are in business, it equally applies to our minister." This led to further conversation on the subject, which terminated in a resolution to raise their subscriptions; and each agreed to make application to such friends as he thought proper. In a few days they sent their minister an affectionate letter, enclosing fifty pounds; telling him he might expect that sum, at least, annually, in addition to his former income. This was done altogether unknown to the minister, and without his expecting it. When alluding to this fact, in friendly conversation with the minister, he replied, "It is true, Sir; and I assure you, it was done in a manner so much like gentlemen, or rather so much like real Christians, that, though I have been with them more than fourteen years, I feel my heart more attached to them than ever. Where is the minister, who, after such tokens of kindness to him, will not cheerfully labour for their spiritual welfare,—feel interested in their interest,—and visit, and endeavour to console them and their families in the season of affliction?"

Another minister, speaking to me of the kind interpositions of his heavenly Father, said, "Some months ago, one of my friends in the church (whose name he mentioned) told me, he was afraid, from my income, and from the nature of the times, I must feel some difficulties in making suitable provision for my family. He wished very much to see me in comfortable circumstances; and, therefore, thought I should do right to turn my attention to some business, in conjunction with the ministry; and that he would advance me, upon a loan, from 500l. to 1000l. according to the nature of the trade." This kind offer very much surprised the minister, and excited his grateful acknowledgments. At first, he seemed disposed to accept

accept it ; but said to his friend, " I will think of it, and consult my wife." This he did ; and they agreed to make it a matter of prayer, and converse upon it afterwards. The next day she said to her husband, " Though we have difficulties, we have them with a clear conscience. I am afraid, if you enter into business, and should not be successful, it might injure the cause of Christ in the town ; or, should you prosper, we may get as worldly-minded as some other professors : and thus, what we gain in temporal comforts, we, and the souls of your people, may lose in spiritual advantage. Besides," said she, " you have given up yourself to God and to the people, to fulfil the work of the ministry ; and, surely, the Master whom you serve will not let you go long without your wages. You know, though you are seven or eight hours in the day in your study, you are often complaining for want of time, and lamenting how little you can do in a day. How dejected you appeared the other day, fearing you had given a wrong sense to a passage of Scripture, from not having had time to see how the words of the text were used in other parts of Scripture !—how then will you feel, when so much of your time is taken up with business ! Let us gratefully decline our friend's kind offer, and trust in him who has said, " Dwell in the land," that is, keep the station of duty, " and, verily, thou shalt be fed."—I said to myself, while he related this conversation of his wife, " This is a helpmate indeed for a minister ! I wish all our young preachers might find such."—The minister said to me, " My own reasoning on the subject was a counterpart of my wife's ; and as we so cordially agreed, I told my friend the gratitude we felt, and the reasons which induced us to decline his offer." The reasoning of the minister deeply impressed his friend's mind, and raised him still higher in his esteem. This friend then felt it his duty to exert his influence with the congregation ; and doubling his own subscription, from five to ten guineas a year, he mentioned the subject to others of the congregation, who immediately increased the minister's income between 40 and 50*l.* per annum. " Thus," said the minister, " as my family have increased, my people have increased their subscriptions ; and we live in confident expectation, that as our children rise into life, the people will help me to bring them forward suitably to my situation."

When in company with the gentleman alluded to, I congratulated him on having such a minister, and such a flourishing congregation. The gentleman said, " I was so impressed with his piety and scriptural reasons for declining the loan, that I resolved to entreat his acceptance of a *hundred pounds*." This, I understand, was presented to the minister in a manner becoming an affectionate friend and a humble Christian. On

On my saying to him, "Your conduct does you much credit, Sir,"—he replied, "I can assure you, I have never had any other abiding feelings on my heart respecting any thing I have done for my minister, than painful ones, from a consciousness that I have not done enough. When I think of the benefits I derive from his ministry, the comfort he often affords me as my family counsellor, and as a second father to my children; and consider how much I have gained for my family, and how little he has gained for his, during the time of our acquaintance,—I cannot think what I have done more than duty calls for; and I hope, as his family rises, I shall not forget that I am a steward!"—I would here only remark, that the praises of such men ought to be in the churches.

Travelling in the west of England some months since, a tradesman, who, I understood, was a deacon of an Independent church, offered me a seat in his chaise, for about sixty miles. In the course of the ride, the conversation turned upon the income of ministers, as mentioned in the *Evangelical Magazine*. He said, "I have felt the force of what I have read in that publication; and am constrained to think, as a congregation, we have not done all for our minister we could and ought to have done. It has some time been in agitation among us, to build a neat and commodious house for the minister; and the last time I was in London, I purchased 600*l.* three per cent. stock, which I have devoted towards that object when it is called for; which I have pledged to my friends as my part towards the building; and I have no doubt but the object will be accomplished."—Might it not, with propriety, be said to some other congregations, "Go ye, and do likewise?"

I was not a little interested in a friendly conversation with a minister and his wife, in another part of the kingdom, who, in speaking on this subject, mentioned a pleasing number of proofs of the gracious care of God displayed toward them in seasons of necessity. Among others, she related the following:—"I shall never forget what we felt some little time since in a case of this kind. You know what I mean," said she to her husband."—"Well," said he, "tell our friend, he will make no improper use of it."—"The expenses of my last confinement," said she, "excited some anxious feelings in our minds; and after conversing on the subject, my husband noticed it in prayer with me in the morning, with humble petitions and confident pleas at the throne of grace. The same day, a friend and one of the congregation came to see me, for the first time during my confinement. Having prefaced her kindness, by saying she was under great obligations to my husband as a minister, she begged my acceptance of a token of her

her gratitude; putting two ten pound notes into my hand. The same day we received a letter from a lady, a friend at a distance, enclosing a ten pound note. Could our liberal friends have seen, when my husband came home, and I had informed him of the kindness of the Lord towards us, with what tears and emotions of soul we knelt before the Lord, and poured forth our grateful feelings for such evident answers to prayer; and with what earnestness we supplicated for the spiritual and eternal welfare of our friends, I think their feelings would have taught them the meaning of this passage:—"It is more blessed to give than to receive." Thus our fears were silenced, and our prayers and pleadings were turned into admiration and gratitude.

These, with many other equally interesting facts, have come to my knowledge; and which I would relate, were it not for filling too many of your pages. These, I think, tend to show the necessity of Christians attending to this subject, and likewise the use of stating it to the public. While they equally prove, that those who honour God, by trusting him in the way of duty, and by making use of no improper means for relief, God will honour by a reasonable and suitable supply.

FOREIGN INTELLIGENCE.

Sunday-School Society.

BY a late Report of the Sunday-School Society in London, it appears that, since the institution in 1785, they have established or assisted 2232 schools, in which 200,787 scholars have been instructed; and they have distributed, besides Spelling-Books, 42,680 Testaments and 6,583 Bibles, besides donations of more than 4000*l.* in money.

Edinburgh Society.

THE "Edinburgh Religious Tract Society" during the last year printed 21,000 Tracts, which have been distributed to the members, and among various charitable institutions.

QUERIES.

QUERIES.

IN Acts ix. 7, we are informed, That the men who journeyed with Saul towards Damascus, "*heard the voice, but saw no man :*" and in chap. xxii. 9, Saul himself, relating this miraculous event, says, "*They that were with me saw indeed the light, but heard not the voice.*"—How are these texts reconcilable?

IS it the duty of a bankrupt to consider himself bound, in the sight of God, to make up his dividend 20s. in the pound, if, after setting up in business again, he prospers, and is able to do it? or, may he retire from business without making up his dividend, when he finds himself possessed of sufficient property; and consider himself an honourable Christian, eligible for any public station in the church?

POETRY.

GREAT God, thou guardian of each hour,
 Thou guard of all my ways;
 My morning steps confess thy pow'r,
 And night proclaims thy praise.

The secret purpose of my soul
 Is to thy wisdom known;
 Thine eye directs my walk by day,
 And sees my lying down.

On every side I find thy hand,
 Where'er I turn my view;
 And e'er my lips could speak my heart,
 Thou, Lord, my meaning knew.

Vainly to trace such wond'rous power,
 My grov'ling reason tries;
 Fruitless attempt! my strictest search
 Th' amazing subject flies.

Should hell inspire the blacken'd thought,
 From thee, my God, to hide;
 Where should a helpless mortal go,
 In secret to abide?

If I to heav'n direct my search,
 There thy full glories shine;

And

And hell's dark prison feels thy arm,
And owns the wrath divine.

If, with the morning's early light,
I seek the western sea ;
There shall thy hand direct my flight,
And disappoint my stay.

If, favour'd with the ev'ning shades,
I court the rayless night ;
The gloom, dispers'd at thy command,
Shall give me to thy fight.

Darkness and light (to thee the same)
Fulfil thy great design ;
And suns and shades before their God
With equal brightness shine ;

Before that God, whose piercing eye
This curious frame survey'd,
And my embryo-state his skill
In every part display'd.

Thy boundless thought contriv'd the scheme,
And each proportion plann'd ;
Before the clay, my future frame,
Was fashion'd by thy hand.

How shall my tongue describe my soul,
Or paint the love I bear ;
Or count the numerous thanks I owe,
For thy surrounding care ?

Less num'rous are the countless sands,
That swell the lengthen'd shore ;
And in the morning when I wake,
I find the number more.

Search me, O God ! with strictest view,
Explore each secret part ;
Know the recesses of my soul,
And frailties of my heart.

If error clouds my darken'd mind,
Remove the dismal gloom ;
Conduct me with a father's hand,
And bring thy servant home.



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BIOGRAPHY.

MEMOIR

OF THE LATE REV. JOHN CASPAR LAVATER.

(Concluded from page 128.)

BUT still a larger field of useful activity was opened to Mr. Lavater, when he was chosen, in the year 1778, to be deacon, or assistant minister, at the large parish of St. Peter, in Zurich, which contained about 5000 people. Most deeply impressed with a sense of the infinite importance of this charge, and of his own insufficiency for the same, he wrote the following effusions of his heart:—

“Oh God, take away the veil from my eyes and from my heart! Darkneſs is around me. Oh may I hear that word! “Let there be light!” Oh thou, who alone knoweſt me, how ſhall I know thee? How ſhall I teach others to know thee? Oh thou divine Omnipotence, draw near to help me in my extreme weakneſs! Oh thou divine Love, unveil thyſelf to my waiting ſoul! I am thine: let me feel it, feel it anew, feel it continually, that I belong to thee, in a much higher ſenſe than to any one elſe. Have I not deſerved the confidence of my congregation as yet? Oh let me deſerve it in future by godly ſimplicity, and the moſt faithful diſcharge of my duty! Let a ſenſe of thy preſence every where accompany me! Be near me when in buſineſs or retirement, when at work or at reſt! Hide the days that are paſt!—let the iniquities of my former life be baniſhed from thy preſence! Hitherto, thou haſt led me with a ſure
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wisdom as mercy; and, I trust, thou wilt lead me to-day, to-morrow, and so on, till my dear friends may be enabled to lay at my dying bed, 'He has overcome!'

Very few ministers can be found, who more constantly and conscientiously officiated, except a few weeks in summer, when the delicate state of his health rendered it necessary for him to take a little excursion into the country. To the instruction of young people and the visitation of the sick, he devoted a considerable portion of his time. Under these circumstances, it is difficult to conceive how it was possible for him to keep up the most extensive correspondence, and to compose so many literary and religious works, by which he obtained celebrity, even in foreign parts: but it must be observed, that his time was exceeding precious to him; so that he was continually employed, wishing to redeem the very smallest particle, and not to lose a single moment. Even when at table, some books or papers used to lie near him; and when taking a walk, which was his constant practice every day, he was always seen reading or writing. In his short excursions to the country, and even when he went to see some friends in town, his pockets were full of papers; and he used to sit down at the very first table, and continue his writing. He had, however, the happy talent to suffer himself continually to be interrupted, and to keep up the most cheerful conversation; and yet, at the first leisure moment, he could take up his subject, like one who had not experienced the least interruption. In summer, strangers crowded to see him from every quarter. Though there was a considerable number whose only object was to gaze at him; yet, on the other hand, many visitors afforded him no less pleasure than real instruction. Never, therefore, did he suffer his patience to be exhausted; nor did he ever cease to treat strangers of every rank and description in the most polite and respectful manner. Scarcely any one ever saw him in an ill humour, even when he happened to be deeply depressed; he had such a command over himself, that, suppressing his grief, he could most cheerfully receive and usefully entertain visiting friends or foreigners.

At the end of the year 1786, he was unanimously chosen to the rectory of St. Peter's Parish, in Zurich. When he preached the first time after his election, he thus addressed his congregation:—"I will not promise much. A man, out of the fullness of his heart, may easily promise too much. Who can be sufficiently cautious and circumspect in his promises, more especially in those of so important and solemn a nature?—Where is the preacher who has not, in his first sermon, promised more than he could, in every respect, fulfil? Instead, therefore, of promising too much, let us rather encourage, stir up, confirm, and pray for each other."

At

At the nuptials of his only son, whom he had the satisfaction to see acquiring considerable skill as a physician, he addressed the young couple in the following manner :—" Believe me, children, I speak it deliberately and with full conviction, I have enjoyed many of the comforts of life, none of which I wish to esteem lightly : often have I been charmed with the beauties of nature, and refreshed with her bountiful gifts : I have spent many an hour in sweet meditation, and in reading the most valuable productions of the wisest men : I have often been delighted with the conversation of ingenious, sensible, noble, and exalted characters : my eyes have been powerfully attracted by the finest productions of human art, and my ears by enchanting melodies : I have found pleasure when calling into activity the powers of my own mind ; when residing in my own native country, or travelling through foreign parts ; when surrounded by large and splendid companies,—still more, when moving in the small endearing circle of my own family ; yet, to speak the truth before God, who is my Judge, I must confess, I know not any joy that is so dear to me, that so fully satisfies the inmost desires of my mind, that so enlivens, refines, and elevates my whole nature, as that which I derive from religion, from faith in God, as one who not only is the Parent of men, but has condescended, as a brother, to clothe himself with our nature. Nothing affords me greater delight than a solid hope that I partake of his favours, and may rely on his never-failing support and protection.

" And now, my dear children, may God be with you ! May God unite and help you ! May his approbation be infinitely more in your esteem than mine, or than that of the whole world !—My son, may the God of thy father be thy God ! He who has been so often my hope, my refuge, and my confidence when I stood on the brink of an abyss, where I could not move one step forward ;—He who, in answer to my prayer, has helped me when every prospect of help had vanished ;—that God who has safely conducted me, not merely through flowery paths, but likewise across precipices and burning sands ;—May this God be thy God, thy refuge, thy comfort, as he has been mine ! Let the world laugh me to scorn, I rejoice in the God of my salvation ! Let ignorance and infidelity mock, I enjoy that which the world cannot enjoy ;—I receive that which infidelity will never receive ! I say with St. Paul, " Is he the God of the Jews only, the God of Abraham, Isaac, and Jacob only ? " By no means ! Assuredly, he is my God also. I say with Luther, " If I have the faith of Abraham, I am Abraham ! " "

Mr. Lavater was exceedingly grieved at the vain objections of late so commonly made against the inspiration of the Scriptures ; and especially against the person, the character, and the work

work of our blessed Lord. Some of the modern anti-Christian writers took great pains to draw him over to their party; but all their united endeavours proved in vain, he stood firm like a rock; neither flattering promises, nor frowning threatenings could move him; and all his sermons, letters, and writings may serve as indisputable proofs, that, to the last, he continued to avow, in the most open and positive manner, his unshaken belief in Christ, and his most sincere and fervent attachment to the system of the Bible. A few extracts from his writings will sufficiently illustrate this point:—

“Klopstock’s Messiah,”* says he, in a letter to a friend, “is my favourite. Though I cannot equally approve or relish every part of this excellent poem, yet it is the only book which I can read repeatedly in connexion with the Bible: the Bible, I say, which you seemingly forgot to mention; for in whatever point of view I may consider myself, as a clergyman, as a Christian, or as a man, my Bible is ever to me a most dear and precious book, which I can never sufficiently study, for it is full of unfathomable riches. Read, I beseech you, my friend, this sacred volume, as if you had never read it before. Read it without a commentary. Leave alone the obscure passages, just as you leave the clouds in the sky, or the mist on a mountain. Enjoy that which is clear as the light; and the thickest mists will appear to you venerable. The first book of Moses, the History of Elijah and Elisha, the first chapters of Daniel, the Four Gospels, and the Acts of the Apostles, are more especially my delight,—more valuable than all the treasures of the whole globe!”

In another letter, dated Nov. 24, 1794, he thus declares some of his religious principles to a friend, in contradiction to a report, that he had adopted the modern *rational* system of divinity:—“I assure you, in the most solemn manner, that I entertain, to this very moment, the fullest conviction that the Bible contains a true record of the revelations of God. More especially, I believe in the supreme divinity of Jesus of Nazareth. Him I regard daily with renewed satisfaction and joy, as the immediate object of our religious worship:—Him I revere as the utmost perfection which human nature can exhibit, and as the express image of the Godhead. I believe, with increasing intuitive knowledge, that no man can come unto the Father, but by and through him. I believe, that through his person and mediation only, the human race can be conducted to its proper destination, restored to its original dignity, and attain to the complete purpose of eternal love. It is he, on whom I am daily

* Klopstock is, among the German poets, what Milton is among the English. His most celebrated work is entitled, “The Messiah.”

ly more and more constrained to place an entire dependence. As a mortal man, as a helpless sinner, as a philosopher. I stand in need of him. The more I examine all the different systems of philosophy, the more I am led to adore Jesus Christ as my Lord and my God. Christ, or despair, is my only alternative. His incarnation,—his sufferings, death, and resurrection,—his close affinity to mankind, serve to dispel all my darkness, to supply all my defects.”

At the commencement of the French revolution, Mr. Lavater, in common with multitudes, rejoiced at the pleasing prospect that the numerous abuses prevalent under the former government, would have an end; that the rights of the people would be more respected, and genuine liberty established:—but no sooner did he observe liberty degenerating into licentiousness,—no sooner did an account of the revolutionary crimes and Jacobinical atrocities reach his ear, than he spoke most loudly and decidedly against this shocking abuse of the greatest of all civil blessings; and more especially, he denounced it as the grossest violation, both of divine and human laws, when the French polluted their hands with the blood of their late unhappy monarch.

When, in the year 1795, the first revolutionary movements appeared in the canton of Zurich, Mr. Lavater employed all the talents of his mind, and exerted all the powers of his eloquence, to assuage the fury of an unruly passion,—to advise the mildest and most conciliatory measures on the part of the government,—and to exhort the people, in the most impressive language, to the strictest observance of due respect and obedience towards their lawful magistrates.

When the total subversion of the Swiss constitution took place, in the year 1798; and soon afterwards that free and happy country, which, for centuries, had enjoyed the blessings of peace, was involved in all the dreadful calamities of war,—Mr. Lavater's character shone forth with peculiar lustre. Without attaching himself to any party whatever, his constant aim appeared to be to lessen, as much as possible, the sum of human misery at this awful period;—to promote, by all the means in his power, mutual union, concord, and peace;—to prevent still greater mischief;—to instruct and comfort his people from the word of God;—to impress their minds with the necessity of genuine repentance, of a firm and unshaken belief in the gracious promises of the gospel, of fervent and unremitting prayer, and of a due improvement of their present afflictions.

Meek and gentle as Mr. Lavater's general disposition was, he opposed, with the boldness and fortitude of a lion, all the acts of injustice and cruelty which were committed, either by his revolutionary countrymen, or by the French invaders. Nobly dis-
regarding

regarding all fear of man, and trusting in Divine protection, he addressed a letter to Mr. Reubel, who was then President of the French Directory, remonstrating, in the most spirited manner, against the lawless violence and shameful robberies perpetrated amongst a free, independent, and harmless people; and it is remarkable, that Reubel dared not commit any personal violence against Mr. Lavater; but condescended to send him a long answer, full of sophistical arguments.

Soon afterwards, when he had the mortification to see that some of the most worthy inhabitants of Zurich were suddenly carried away from their families, by order of the new Swiss government, without any lawful occasion, he thought it necessary to enter his solemn protest against such arbitrary and cruel proceedings. This so enraged his enemies, that they resolved upon his deportation likewise.

Mr. Lavater was so fully aware of this event, that some time before it took place, he prepared the following letter to his family and friends:—"I expect shortly to meet with the same treatment which others, more worthy than myself, have experienced. A system of terror once introduced, spreads like a flame driven by the wind. I expect every thing; and being prepared for the worst, fear nothing. That which is evil shall turn out for good; and the worst for the best. God will give me tranquillity and fortitude to bear every thing. I shall suffer innocently. Be fully assured, that whatever they bring against me, they will be able to prove nothing. I expect, that I shall soon be privately arrested. In this case, let me entreat you to remain as tranquil as myself. God will not suffer me to be destroyed. I shall not at least on this occasion, become the victim of despotism; yea, I fully trust, my deportation shall be rendered a blessing to myself, to you, and to my native country! Let me, therefore, request you to attempt nothing for me, however natural or needful it may appear to you. God will soon help me, without any interference of yours. Only pray for me with composure, affection, and fearless confidence. Farewel. May the Lord be with us all!" (April 9, 1799.)

What Mr. Lavater foresaw, soon came to pass. He was at Baden, for the benefit of his health, which had been much impaired. He had spent but a few days at that place before he was apprehended. On the morning of the 18th of May, he was torn from the arms of his afflicted wife, and carried, by an armed force, to Basil; where he was detained as a prisoner, in the house of the Prefect. In this distressing situation he manifested the most manly and Christian character. His enemies accused him of having betrayed the interests of his country to the Russian government, for the sum of 100*l.*; but, providentially, at the very time of his trial, a letter from Petersburg arrived, which being opened,

opened by the Prefect, demonstrated, in the clearest manner, that the sum in question was merely the price of some paintings, which the Empress had purchased of Mr. Lavater : his enemies were thus constrained to set him at liberty. When he returned to Zurich, after a banishment of three months, he was received, as it were in triumph, not only by his friends, but by his fellow-citizens in general.

Soon afterwards, however, a far greater calamity befel him, which ultimately proved fatal :—On the 26th of Sept. 1799, after a most bloody battle with the combined forces of Austria and Russia, the victorious French army retook the city of Zurich. At this crisis, Mr. Lavater was humanely relieving some poor neighbouring widows from the importunities of the French soldiery, whom he accommodated in his own house with meat and drink,—when one of these ungrateful wretches discharged his gun at his benefactor. The ball entered his body a little below his heart, and went out on the right side. The blood rushed out from each aperture. His wife, children, friends and neighbours surrounded him, terrified, lamenting, weeping, and loudly exclaiming against the perpetrator of this atrocious deed ; but he was resigned ; freely forgave his cruel enemy ; and, in the midst of excruciating pains, adored the chastening hand of his heavenly Father, whose unchangeable love he acknowledged even in this painful dispensation. His wound seemed to heal sooner than was at first expected ; and, some months afterwards, he had the satisfaction to appear once more before his congregation, to whom he was attached in the most affectionate manner. He chose for his text, Psalm lxxi. 7, 8. “ I am as a wonder unto many ; but thou art my strong refuge. Let my mouth be filled with thy praise, and with thy honour, all the day.”

Towards the close of his discourse, he made the following application to himself : “ God has led me in the most gracious manner ; his hand has been very conspicuous in all the events of my life. O God ! where should I begin, were I to tell all the great and good things thou hast done for me ! I had hardly entered upon my earthly course, when my life was despaired of ; but thou didst preserve it. Thou didst admit me by baptism to the privileges of the church of Christ ; thou didst early implant in my heart a love of that which is good, and an abhorrence of evil. Never was I destitute of salutary instruction, encouragement, and example. All the pleasant, and all the unpleasant circumstances of my life, have had one common end,—to lead me to a conviction of my entire dependence on God ; to confirm my faith in Christ, to render his gospel of growing importance to me, and to fill me with an holy awe for every thing that relates to Jesus. Whether I regard friends or enemies,

mies, a good report or bad report, comforts or afflictions, enjoyments or privations,—I cannot but every where discern the wise over-ruling hand of my heavenly Father.—Three or four times he wonderfully preserved me in most imminent danger ; and when I direct my thoughts only to the last event, which so long detained me from this sacred place, I cannot but regard myself as a monument of the sparing mercy of God. O ! thou adorable Preserver of my life,—how near hast thou brought me to the very brink of the grave ! But one step further, and I could no longer have praised thee among my fellow-mortals. *Thou art my hope.*—It is no vain boast, but a profitable truth, which may be usefully applied, that though naturally I am one of the most timid beings, yet my God has, by his parental guidance, filled me with unshaken confidence. He has so confirmed this by innumerable instances of his admirable condescension to my most particular wants and my boldest petitions,—especially during the present very remarkable year, that I cannot but repeat these words, *Thou art my hope.* My reason must fail me, if my confidence should.—My heart and my spirit must entirely be changed, and I become another being, before I could renounce my hope in God. I never suffered so much as in the course of this year ; but my confidence in God was never so strongly confirmed. O thou most worthy of confidence, whose very marks of kindness I bear upon my breast, could I but encourage all who are weak, and fill their drooping spirits with new confidence ! I cannot say, in the sense of St. Paul, “I bear about the dying of the Lord Jesus ;” but thus much I can say, I bear the monuments of his divine compassion and long-suffering upon this my breast.”

Mr. Lavater continued to preach about two months longer ; but was then obliged entirely to desist. His active spirit, however, could not be unemployed ; but, in the midst of the greatest bodily pains, he continued to write and prepare works for the press ; for instance, the History of his Deportation, in two octavo volumes ; a most excellent Prayer Book ; and a small volume of letters, supposed to have been written by the Apostle St. Paul before and after his conversion. At the same time he wrote several thousand “ Farewel Lines,” to be distributed among his friends after his death. He also took the most active part in establishing a benevolent society for the relief of his numerous countrymen who had lost their all by the calamities of war.

No words can express how greatly Mr. Lavater suffered during the last six months of his life. Not only his wounds left a very painful sensation, but a most violent cough, a swimming in his head, and a soreness of his body, occasioned by long confinement to his bed, proved so many additional afflictions.

Here

Here religion alone supported him; and here it was that his Christian patience, resignation, fortitude, and hope of a blessed immortality, shone forth in the brightest lustre. Even in the darkest moments, he was not seen desponding, nor casting away his confidence; but his secret sighs ascended to a throne of grace; his Bible was the sweet companion of his restless nights, when he often broke out in loud hallelujahs, and by his cheerfulness revived the drooping spirits of his distressed family. He was very thankful for the least comfort administered to him, and never ceased most fervently to pray for his murderer. He once said to a friend,—“I do not wish to know him who wounded me with the fatal ball; but this I wish to let him know, that I forgive him with all my heart; for, believe me, I owe very much to these wounds, and to my present severe pains.” He tenderly sympathized with all fellow-sufferers upon a bed of sickness;—and hearing of a pious woman, who, for sixteen years, continued under the afflicting hand of God, he addressed some lines of consolation to her.—Only a week before his dissolution, when informed that his sister-in-law was at the point of death, his love was so fervent, that nothing could restrain him from seeing her. Being brought in a chair to her house, he sat down at her bed-side, and thus addressed her:—“Here we sit together,—both dying; but love never dies, nor the gratitude which I owe to you, my dear sister. May God reward you for all the kindness you have shewn me!” After fainting away for some moments, he continued,—“O! what joy must there be in heaven, when they see another weary traveller approaching the shore! Rejoicing, they exclaim, “Another is coming, who has safely escaped the storms of yonder mortal life—he is just here.—He exclaims, The land! the land!”—Exhausted, and in agony, he then suffered himself to be removed, addressing his sister thus:—“May Jesus Christ, whose consolations are inexhaustible, be with thee and with thy spirit to redeem it!” On Christmas eve he said to his wife and daughter,—“My dears, do you know what burdens me most at present? My inability to meditate upon the greatest of all the wonders of grace,—the incarnation of Christ.”—Yet even whilst slumbering, this great mystery of godliness so enraptured his soul, that he composed a verse in this state, with which he awoke,—but could only recollect a part of it:—

“Jesus from heav’n descends, and brings
 “Complete redemption on his wings;
 “Unmingled grace his right hand bears;
 “Life, at his glance, eternal springs,
 “And ev’ry trace of misery disappears.”

Only two days before his death he dictated a thanksgiving-hymn,
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to be read to his congregation. It became now exceedingly difficult for him to speak; but his last expressions were prayers and blessings pronounced upon his family; and after a most severe struggle, in which he nevertheless remained sensible, and steadfastly looking up to the Lord, he was delivered from the body of sin, and triumphantly entered the realms of endless bliss! His mortal remains were committed to the grave amidst a vast concourse of people of all ranks and descriptions, and amidst the tears and lamentations not only of his family and fellow-citizens, but even of French officers and soldiers; and some of his very enemies could not but bear testimony at his grave, "Truly a great and good man is buried here!"

THE APOSTLE'S BENEVOLENCE.

ROMANS IX.

"I SAY the truth in Christ, I lie not, my conscience also bearing me witness in the Holy Ghost, that I have great heaviness and continual sorrow in my heart. For I could wish that myself were accursed from Christ, for my brethren, my kinsmen according to the flesh: who are Israelites; to whom pertaineth the adoption, and the glory, and the covenants, and the giving of the law, and the service of God, and the promises: whose are the fathers, and of whom as concerning the flesh Christ came, who is over all, God blessed forever. Amen."

AS all scripture is given by inspiration to instruct mankind, it is manifestly our duty to ascertain, if possible, the import of every passage. With suitable deference, then, to human expositors, and with unreserved confidence in Scripture, which correctly expounds itself, let us attempt an exposition of the cardinal passage of the apostle.

I. We shall carefully examine the opinions of those who discard the literal construction of the text: and

II. Shall attempt to support the literal construction on the principle, that no other comports and harmonizes with the sublimity of inspiration.

1. We shall examine the opinions of expositors who discard the literal construction of the passage. On this head we need not spend much time; because every expositor, who denies that Paul was willing to submit to eternal death for the sake of the salvation of the Jews, also holds that the sacrifice he contemplated was temporary only in distinction from one of an endless duration. The controversy relative to the import of the text is
between

between the popular teachers who deny that the apostle was willing to suffer any evil after death, and the unpopular teachers who hold that he was willing to suffer eternally, if he might be the means of saving the Jews from the curse.

To specify a little; some writers suppose *euchomeen*, translated, "I could wish," ought to be rendered, "For I did wish," in the past tense. That is, before my conversion, I wished to be separated from Christ. But this plea will not avail. For the great masters of language tell us that it was customary for the Greeks to use the past time of the verb for the present to prevent harshness of sound. Instances of this nature are repeated in the New Testament. Agrippa says to Festus, Acts xxiii. 22, "I myself also (*eboulomeen*, past time, for *eboulomeen*, present time) would hear the man." See also 2 Cor. xi. 1. "Would to God (*opbelon*, past time, for *opbelomeen*, present time) ye would bear with me a little."

Others suppose the apostle only meant that he was willing to be excommunicated from the church, and to see his name erased from the public register of the saints.

Other learned men suppose the apostle meant thus: "I could wish if possible to be crucified after the manner of Christ to save my Jewish brethren." But as the apostle did not wish to be invested with Christ's dignity to help the Jews, and as 30 years of man's sufferings to save millions forever amounts to no more than national partiality, this fond opinion cannot obtain. It must be relinquished.

These are the leading opinions of expositors who discard the literal construction. But as hinted before, what is the chaff to the wheat? What are the opinions of thousands, however expressed, which deny that the apostle was willing to suffer more than a temporary disadvantage? For the temporary sacrifice proposed by any of these expositors is infinitely inferior to the object solemnly contemplated. All expositors of this complexion, instead of clothing the apostle with the honour of genius, with the dignity of inspiration and the excellency of impartial religion, consider him but a weak, uninformed and partial man. His solemn preface; "I say the truth in Christ, I lie not; my conscience bearing me witness in the Holy Ghost;" was never, we presume, dictated by the Divine Spirit to utter in the connexion, the sentiment of either of the anterior expositions. The apostle was a man of abilities, a man of inspiration and of godliness; and we cannot with safety consider him a simpleton. He never said, "I could wish myself were accursed from Christ," while making the most solemn appeal to conscience and the Holy Ghost, to inform us that he was willing only to make a temporary

* The learned will note that the preposition *apo* almost universally signifies *from*, and seldom differently.

a temporary sacrifice for the salvation of millions. Surely the apostle was more excellent than Socrates or any other heathen patriot. Let us then

II. Attempt a demonstration, that the apostle was willing, for the sake of the salvation of millions, and the honour of God, to sacrifice his eternal interest.

To premise a few things worthy of notice. The learned Simpson in his laboured Lexicon of the New Testament, informs us, that "*anathema* significeth a perpetual separation from Christ," when used as in the connexion before us. The apostle supports this definition where he says; "If any man love not the Lord Jesus Christ, let him be *anathema*, that is, let him be cursed." To the same purpose, he says to the Galatians: "If any man preach any other gospel unto you, let him be accursed." Peter also, who knew the import of the word, *anathematizes* himself on the principle, that he was acquainted with Christ, when he was charged with being one of his disciples.

Having ascertained the scriptural import of the words and phrases, which compose the text, to convince the labouring mind that we are not attempting to establish a sentiment which all wise and good men have exploded, we beg leave to remark, that some of the most judicious and devout divines have adopted and espoused it. But instead of citing Dr. Reynolds and a famous list of others, we will only insert the words of Calvin. In the 3d book of Institutes, 20th chapter and 35th section, he says, while attending to the Lord's prayer: "*And when we pray that the name of God be hallowed, because God will prove whether he be loved and honoured freely, or for hope of reward, we must think nothing of our own interest; but his glory must be set before us with fixed eyes; as it is seen in the example of Moses and Paul, to whom it was not grievous to turn away their eyes from themselves, and with vehement and inflamed desire to wish their own destruction, if, though it were with their own loss, they might advance the glory and kingdom of God.*" But to return to the object:

1. Is not man obliged by the divine law, which is the standard of moral rectitude, to love objects equally valuable with the love of equality? None will deny it. Since, then, two souls are more valuable than one, and a thousand more valuable than a hundred, shall he not feel willing to make an answerable sacrifice for them? On supposition, that by making a sacrifice of his own eternal interest, he can secure the eternal interest of millions, shall he not make it? The consequence is as valid as the premises; and we must either prove, in the face of the divine command, that we ought not to love millions of souls so much as we love one soul only, or admit the consequence. If it can be proved, that a dollar is more valuable than a cent, or that a million of souls are more valuable than one, the point is gained.

2. That the apostle was willing to sacrifice his eternal interest for the sake of the salvation of the Jews, is manifest, because, as the case was put, the glory of God was connected with the object of his supreme desire. Accordingly he says, "I could with myself were accursed for my brethren, to whom pertaineth the adoption, and the glory, and the covenants, and the promises," &c. The question is then simply this, whether the apostle ought to prefer his own eternal interest to the glory of the eternal God? The answer is easy. For there is an infinite disparity between the objects. He who does not prize the glory of God above his own personal interest cannot be a Christian. For if loving or prizing objects according to their real value does not constitute religion, we cannot ascertain the nature of it.

3. It is evident, that Paul was willing, as the case was stated, to sacrifice his eternal interest for the sake of millions, because he was the subject of Christ's Spirit. As it was the glory of God in the salvation of souls which induced Christ to bear the curse; so the Spirit of Christ in his children or members will induce them, on supposition it can be effected, to make any personal sacrifice for the sake of the general good. That this conclusion is valid, we appeal to the exhortation of the apostle when he says, "Let this mind be in you, which was also in Christ Jesus, who submitted to the cross."

Surely, if it was wise for Christ to submit to the curse or to its equivalent for the sake of the divine glory, the subjects of his Spirit or benevolence in case of necessity will not refuse to make any personal sacrifice which can be named. The Christian is always ready to part with his personal interest for an answerable object. For he lives to do good, and to do the greatest good. But,

4. The approved exercises of a good man, while he considers himself a reprobate, prove the possibility of making a sacrifice of eternal interest for the sake of the salvation of others and the glory of God: For while a good man does not cherish the most distant hope, or indulge a thought that he is a Christian, and really expects to be destroyed, his consolation is this, that in consequence of the destruction of some men, God will advance his glory in the salvation of others. "There is nothing, he says, for me but the curse; but it is matter of joy, that God will be glorified by the salvation of many others. Though I am sinking into the eternal pit, I do rejoice and will rejoice, that others are rising into eternal life, and will forever be the subjects of increasing delight." For the truth of this reasoning, I appeal to the experience and testimony of congenial souls in despairing circumstances. The doctrine will be disapproved by the selfish, carnal heart; but not by good people.

ple who are properly informed and divested of prejudice. On the principle here advocated only, can the doctrine of election, as handled in the ninth of Romans, be consistently approved. Has not God provided the prison of endless despair to increase the glory of the heavenly mansions? And since all men deserve God's wrath for their sins, who shall dictate to the Almighty relative to the elect or the non-elect? Has not God a right to do what he will with his own? Shall our eye be evil because God is good? But,

5. That Christians are conditionally willing to sacrifice their personal interest for the sake of millions, is evident from the happiness of God's friends at the great day. For if saints will be mere monsters, to rejoice in their own happiness without any regard to the souls of sinners; and if the saints will rejoice, not merely because they are happy and sinners miserable, it follows, that if the greatest happiness of the universe required it, the saints would readily submit to an exchange of conditions with reprobates. Why, says the saint at the great day, am I in the bosom of the Saviour and my companion or child in despair? Surely, because the highest enjoyment of heaven requires it; and if the highest happiness of heaven required a reversion of conditions, I would submit to their evil, and gratefully surrender to them my enjoyment.

It is not possible to account for the sublime delight of heaven, which is in the open view of the exquisite misery of hell, except on the principle that impartial love contemplates the necessity of the contrast between the two states to promote the highest happiness of the universe. Those, therefore, who impartially contemplate the necessity of the contrast between good and evil, happiness and misery, are conditionally willing to be used as vessels of dishonour. They do not rejoice merely because they are happy and others are miserable; but because the greatest happiness is enjoyed; and if the greatest happiness could not be enjoyed except by a reversion of conditions, they would submissively say, Amen. For the souls of the non-elect are as valuable as the souls of the elect.

To conclude: for these and similar reasons we account for the apostle's most sublime wish or conditional sacrifice. But aside from considerations of this nature, we cannot account for it. In this attitude the apostle appears like the man of wisdom and inspiration; but on any diverse principle of constructing the passage, we divest him of the glory of his character. His conditional sacrifice comprizes vastly more than a temporary disadvantage. He loved all the souls of the Jewish nation more than he did his own soul; and was conditionally ready to devote himself to prevent their destruction. He practised as well as taught disinterested love: and has left the best of examples. To imitate him is safe; for he imitated Christ.

OBJECTIONS.

OBJECTIONS.

1. The sacrifice is extravagant and cannot be conditionally contemplated by the most extensive benevolence.

Answer. This is bold assertion and not argument. For it has, we presume, been proved that the law of love respects the eternal state of millions, as well as the personal interest of an individual; and till it be proved that A. ought not to love the souls of millions, nor the glory of God, so much as his own, the objection cannot obtain.

2. We have no warrant to make the supposition relative to Paul, because he knew it was impossible for him to be separated from Christ.

Answer. We only take up the matter where it is left by inspiration. The apostle says, "For I could wish myself were accursed from Christ." It is a hypothetical case. He does not say, that all things considered, he expected to be separated from Christ, or intended it: but he says, "I could wish," that is, if it were possible for me to be the instrument of saving the nation from destruction, which must otherwise be lost, by sacrificing myself, I prefer it before my own salvation. We reason as pertinently and safely on supposition as on facts; and it is folly to discard suppositions: for Christ himself, while knowing that he could not escape the cup, yet said, "Father, if it be possible, let this cup pass from me."

3. It is impossible for any one, on consistent principles, to be willing to sin and become Christ's enemy; but according to the supposition contended for, Paul was willing for both.

Answer. The holy apostle never chose sin and separation from Christ for the sake of the objects themselves, any more than Christ chose the pain of the cross and the sin of others connected with it. It is impossible to choose either natural or moral evil, except as wisely regulated occasions of natural and moral utility. But let the bold and inconsiderate objector remember, that Paul as consistently made that conditional wish with all the evil consequences before him, inseparable from it, as any good man now desires length of days. For when good men pray for the continuation of life, they know that they will sin much if their prayer be answered. But to meet the objection in its most specious attitude: It is as proper and consistent for good men now to submit to future evil, considered as the occasion of good, as it is now to be thankful for the crucifixion of Christ, which has been overruled for the glory of God in Zion's prosperity. He who can gratefully review his sin, as the occasion of good, can also submissively anticipate it on the same principle; and he will, both in the case of *reflection* and *anticipation*, consider it as wholly hostile in its nature to the hon-
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our of God, and made the occasion of good by his almighty agency and control.

Finally, the objector pleads, that it is absurd to talk of disinterested religion, and the personal interest ought never to be subjected to any other interest. He pleads, that supreme love to one's self is the first law of nature, and the most noble exercise of which man or angel is capable.

To this undisguised, summary objection, I have only to reply, that if self-love is the sum and parent of virtue, we cannot account for the tenor of the divine command. For instead of saying, "Thou shalt love thyself with all thy heart, and thy God and thy neighbour in proportion to personal benefits, which they afford thee;" the command cannot be obeyed, except with disinterested affection. For the apostle informs us, while expounding the law, that the love or the charity which fulfils the law "seeketh not her own," or is disinterested.

REFLECTIONS.

1. If we have given a just view of Paul's religion, is it not a fact that many of the teachers and professors of Christianity do not entertain correct sentiments relative to its sublimity? For all the flattering things advanced in favour of self-love, by theorists who discard the doctrine of disinterested affection, fall infinitely short of the dignity of the gospel. That impartial love only, which harmonizes with the impartial Redeemer, who came not to seek his own, will bear the test of the great day. The religion of self-love is of the world and pleases the world; and is in no degree or modification of it related to the impartial wisdom which is from heaven.

2. Is not the mistake, which is committed relative to self-love, the source of the numerous theories of theology which are so hostile to the spirit of the gospel, and so dangerous to the souls of men? For between self-love and disinterested love there is no moral medium. Self-love must be put on the back ground.

3. How incorrect and pitiable the opinion of our opposers, that impartial, disinterested affection is destitute of the best object. For the Christian actually estimates all objects, not excepting his own soul, according to their intrinsic value. He is impartial and qualified for heaven.

CALVINUS.

OBSERVATIONS

OBSERVATIONS ON JEREMIAH XVII. 9.

"The heart is deceitful above all things, and desperately wicked; who can know it?"

No. III.

(Continued from p. 154.)

THE hearts of men are deceitful with relation to each other. This subject we have endeavoured to illustrate. Their hearts are also deceitful with relation to themselves. Wicked men, in a state of stupidity, know not the situation of their hearts. The ideas which they form of the moral character of God, through the deceitfulness of their hearts, are exceedingly erroneous. This imaginary character they may love; but the true character of God they oppose and hate; and yet are ignorant that this is the case. On this subject we have remarked.

The object of the following number is to shew that unconvinced sinners deceive themselves with respect to the situation of their hearts in relation to their fellow-men. Sinners of this description appear to believe, and no doubt do believe, that they possess benevolent and friendly feelings towards their fellow-creatures; that they wish them well with respect to body and soul, time and eternity, and that they are willing and disposed to promote their best interest and highest welfare. We love our children, our near connexions and friends, and our fellow-men generally. We habitually wish *no one* of the human race any ill; but are desirous that all our fellow-creatures might be in health and prosper, and especially that their souls might prosper. And when their children are brought down on a bed of sickness and death, how strong a desire do wicked parents sometimes seem to feel, that they might die the death of the righteous, and that their last end might be like *theirs*. Is not this the belief and language of wicked men, of mankind in general? Charge them with being unfriendly and habitually opposed to the real and highest interest of their fellow-men, and especially of near connexions, even of the children of their own bowels; and will they not in general indignantly reply with Hazael, "Is thy servant a dog, that he should do this great thing?" But their indignation cannot be greater than their self-deception.

If wicked men possess benevolent and friendly affections towards their fellow-creatures, in what way do they discover their benevolence? By smiting "their fellow servants" when under provocation, with the fist of wickedness! By smiting them with the tongue of reproach and slander and reviling! By defraud-

ing and over reaching them in traffic! By exhibiting to their view examples of levity, mirth and dissipation; of corrupting and obscene conversation, idle talking and jesting, and of profane cursing and swearing? By exhibiting to their view, examples of intemperance, incontinency and riot? If wicked men possessed benevolent feelings towards their fellow-creatures, would they thus manifest them! Would they be willing by such practices to tempt them into the paths of the destroyer! Have these, and such like practices, any tendency to do their fellow-creatures good, either as to body or soul? Can such practices be indicative of true benevolence, of good will to men?

Were wicked men the objects of benevolence to each other; were they truly desirous of promoting each other's happiness, and the happiness of their fellow-men, generally, would they not make it their serious concern and endeavour, mutually to recommend to each other, and to all within the sphere of their influence, the care of their precious and immortal souls as the one thing needful? Would they not exert themselves to discountenance vice and immorality of all kinds by precept and example? Would they not speak often one to another on things divine and everlasting, and exhort one another while it is called to-day, lest they should be hardened through the deceitfulness of sin? Would they not pray, and with much fervency, for the spiritual and everlasting well being of their families, friends, neighbours, and for all their fellow-men, so far as might be consistent with the designs of infinite wisdom? Would it not grieve them to the heart to notice that any, who had been apparently attentive to the great concerns of their souls, relapse into a state of indifference and stupidity; or that any, who had apparently begun in the spirit, were ending in the flesh? If wicked men possessed true benevolence or wished well to the souls of their fellow-men, would not such events greatly distress them?

These queries are not less important and interesting than they are plain and intelligible. Nor can the proper answers to them be doubtful. They certainly cannot be such as to countenance the idea, that wicked men are possessed of benevolent affections, or are desirous of promoting the best interest of their fellow-beings.

Is it the desire and prayer of wicked men or impenitent sinners for their fellow-creatures, even for their own children, that they might be saved? The very reverse of this is the truth. It may indeed be true that they desire their children might escape misery, and obtain happiness after death; but that they might go to heaven when they die, be forever with the Lord, and engaged in the employments of the redeemed, they have no desire.

desire. How would their children *there* be employed? In singing the song of Moses and the Lamb. They would render praises to God and the Redeemer forever and ever for the destruction of all the finally impenitent, and for the destruction of their parents in particular, should they die in their sins. While the smoke of their torments was ascending from the bottomless pit, their children, should they be admitted into heaven, would shout amen, alleluia, for the Lord God omnipotent reigneth! Now would wicked men, in the regions of darkness, be gratified at seeing their children thus employed, thus glorifying God and the Saviour? How then can they be desirous that their children should be saved? Is not the temper of their minds the same now, it will be in hell, should that doleful state be their future portion?

Wicked men have no true desire of heart to glorify and praise God and the Saviour themselves. Such a desire would make them good men, or real saints. How then can it be true, that they are desirous that others, even the children of their own bowels, should be engaged in that service? Were it not that their hearts are deceitful above all things, they would know, they would *feel* that they are wholly destitute of such desire.

SILAS.

(To be continued.)

LETTER TO ONE OF THE EDITORS.

SULLIVAN, Aug. 16, 1805.

DEAR SIR,

I LEFT home for this eastern route 4 weeks ago to-day. The first Sabbath I spent in Belgrade, on the west side of Kennebeck river, where there has been but little missionary labour. There are 148 families in the town; 10 are Calvinistic Baptists, 13 are Quakers, and 20 are Freewill Baptists. There are a few Congregational professors, and numbers that favour that interest. The most preaching that they have had has been from the Freewill Baptists. There was a meeting of that kind in another part of the town the same day I preached there. There was a general collection of the people when I preached, and they were very attentive. Numbers expressed their thanks for missionary aid, and wished I would visit them again. The week following I preached in Waterville, Fairfax, Unity and Bridgestown; spent the Sabbath in Fairfax. Met the Rev. Mr. M'Lean, who is on a mission, and co-operated with

with him in attending to some cases of discipline in the little churches in Fairfax and Unity. By information from Mr. M'Lean of the state of things at Keratunk, concluded, with him, that it would be duty for us to go and make trial to collect a church there; which was attended to on the Tuesday and Wednesday following. Seven persons, giving good evidence of a saving change of heart, covenanted together, and were by us declared a Congregational church of Christ. That week I preached at Keratunk, Spaldentown, No. 4 and No. 3 of the 5th range of townships between Kennebeck and Penobscot rivers. Spent the Sabbath in No. 3, or Lincolntown. There are 17 families in that town; 10 in No. 4, or Elkins-town, and 7 in No. 2, or Charlestown. Several from No. 2 and No. 4 attended at No. 3 on the Sabbath. They were quite attentive. I found a few professors in that vicinity, who appeared like real Christians, and were very glad to hear the word, and longed to be visited again. I distributed a few tracts among the people there. The week following I preached in *Ohio* settlement, or No. 3 of the 3d range, at Bangor, Hampden, and Frankfort, and spent the Sabbath, 4th ult. in Hampden. It being rainy, there was not a large assembly. A Mr. Piper has been preaching in Hampden, Bangor and Orington several Sabbaths past. The last week, preached at Orington, (Buckston and Bluehill as I passed along) Union river, Trenton, and Taunton Bay; spent last Sabbath at Taunton Bay; a general attention, and a solemn assembly. Last Monday I went through the woods, with but little road, 15 miles, to a settlement of 12 families on Union river, nearly 20 miles above the head of the tide; got the most of them together, and gave them *the first sermon* that they ever had since the settlement began, which is about four years. They were very attentive, and wished me to call and see them again. I could not find one professor among them. Tuesday returned and preached at Taunton Bay, and Sullivan on Wednesday and Thursday. The people at Taunton Bay and the vicinity are the most ready to attend lectures of any place I have visited, where there is apparently so little religion. I could not help hoping that some good would be done; numbers were very much affected under the word. I calculate to preach next Sabbath at Narraguagus, and the Sabbath after at Eastport.

From your unworthy friend,

JOTHAM SEWALL.

SOUL

SOUL CONCERNS.

WHEN I was eight or nine years old, I have gone to bed many a night, and cried myself to sleep, because my mother told me there was a dreadful hell, and I was afraid of going there. But this soon wore off; as I grew older, I thought I should be saved some way or other, though I could not tell how. When I was about 23 years old, my attention was called up by a remarkable dream, in which I thought the world was come to an end. I looked round and saw a cloud in the east, with the cross that Christ was crucified on, in the cloud. It rose up very fast, till it came over where I was, and then descended to the earth before me. I saw a great multitude of people gathering round it. I thought that every one that could touch the cross would be saved. I tried very hard myself; at last, through much difficulty, I was enabled to touch it. This I thought much about. Soon after this I heard a sermon from these words, "Behold, I stand at the door and knock; if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me." I felt very much affected while hearing the sermon, but it soon wore off.

Some time after this, I went to hear a Free-will Baptist preach. I was very much taken with his doctrine, which run thus; "Christ has done all for us that he ever will do, and now it depends on our own *free-will* to work out our salvation, by accepting, and being faithful." I was much pleased with this—went to work, and rested on this ground for salvation about 12 months. After this, I came across a book, entitled the *Sincere Convert*. This book set forth the miserable condition that we are all in by nature, and what we must be made by grace, before we can enter into the kingdom of heaven, and that all our feigned religious services, without grace in the heart, was nothing but sin, in the sight of a holy God. This greatly shook my foundation, and led me to search the scriptures. I found many things there, that were too hard for me. I was ready to think it could not be so. I thought that God would be unjust to cast me off, and take no notice of all my good services. I was very much perplexed in my mind about such things, and betook myself to reading the Bible more carefully; and to praying in secret more constantly and earnestly. At last I was convinced, that these things must be so. I then began to feel that I never did any thing but sin against God. I concluded hell must be my portion; but my heart rose up against God, because he had the power in his own hands. I was so exceedingly afraid of hell, that I have often
started.

started aside to get out of the way ; for it seemed as if it was all open, just by my side. In this situation I continued about 2 months. Then I was brought to see that all God's dealings were right ; and that my *free-will* was *free* to do nothing but serve the devil. In this condition I tried to pray, but every thing was against me. I could see the justice of God in my condemnation, but not *feelingly*. In this condition I continued some time. I felt as if I wanted to do something ; but found I could do nothing. I wanted to have faith, but found by the Bible, that faith was God's to dispose of. My perplexed mind was distressed to a very great degree. I was ready to say, "O wretched man that I am, who shall deliver me !" I saw clearly, that God was able to deliver me ; and I tried to pray to him for deliverance ; but did not know as he would ever hear me. One morning as I was going to my work, feeling very heavy hearted, all at once I had such glorious discoveries of God, and the way of salvation by Christ, that I could not stand upon my feet. I felt as if I was freed from the power of sin. I could not forbear praising God for what I thought he had done for my soul. I thought I never should sin against him any more. I remained very joyful for about 2 days, and then began to discover that I had a sinful heart ; which I never saw before to such a degree. Then I began to tremble, for fear I had been resting upon a false foundation. I thought it could not be consistent with the temper of a Christian, to have such a heart as I had. This was a great trial to me. I was afraid I had no faith ; and without faith, I read in my Bible, it was impossible to please God. In this situation I continued about 4 months. After that I was still more distressed. I often tried to pray for an heart to pray for faith ; I struggled with my difficulties in vain ; I was in a very needy condition, but could not help myself, and had no heart to plead and prevail with God for help. Sinking under my burden as insupportable, I groaned out my complaint in the bitterness of my soul, in these words, "O wretched man that I am, who shall deliver me from the body of this death !" Soon after, these words came to my mind, "Come unto me, all ye that labour and are heavy laden, and I will give you rest." I cried out, "Lord, help me to come and give myself up to thee." I then felt my heart go out after God, as my only portion ; my soul was set at liberty ; the clouds of darkness were dispelled ; the light of God's countenance shined upon me ; divine things appeared a blessed reality ; I felt such calmness and serenity of mind that I cannot express. This sweet peace abode with me for some time. Sometimes things appeared with greater clearness than they did at other times. One evening as I was walking some distance from home, I had such a deep sense of the goodness of God

God to a perishing world impressed upon my mind, that I was so lost in the contemplation, that I went about half a mile in such a deep study that I had no recollection of the way, and when I came to myself, I was sitting upon the snow by the side of the road. I enjoyed myself very well for several months. Every thing I set my eyes upon seemed to be praising God. In this time I heard of the death of a brother, but it seemed so right that I could not shed a tear. I felt afraid that I should be thought a stupid, unfeeling creature. About this time I felt desirous of making a public profession of religion. But upon my mentioning it to a certain person, he discouraged me, and said, "Stand still, and see the salvation of the Lord;" and intimated, that I might see otherways hereafter, or might see it duty to join some other denomination. Upon this I gave up the idea. From this time I began to lose ground. The Lord was pleased to hide his face from me for wife and holy ends, and leave me in darkness. I strayed at an awful distance from God, and continued in a backsliden situation for more than 4 years. Although I did not wholly lay aside the *forms* of prayer, yet God knows that I had but very little of the *spirit* of prayer during this time. I have reason to lament and blush for my folly. After this I was led to consider what things I had seen in times past, and what a condition I was now in. I was afraid that I had entirely ruined myself. I could now see nothing but eternal punishment before me. I thought at first I would say nothing about it to any body, but would go to work and get what I could for the support of my family (for I wanted them to be comfortable, let what would become of me.) I continued to abide by this resolution for several weeks. But when I came to consider whether or not I could bear eternal punishment, this resolution failed me, I felt very uneasy, and was thrown into a sea of trouble. I had sinned against so much light and knowledge, I was afraid my day of grace was past; I was in such distress to think I had sinned so grievously against God, that I could not work, neither could I eat but very little for about a week, and then it was not quite so severe. But the first that gave me any hope was reading the 38th Psalm, from the first to the tenth verse.

1. O Lord, rebuke me not in thy wrath; neither chasten me in thy hot displeasure.

2. For thine arrows sicken fast in me, and thy hand presseth me sore.

3. *There is no soundness in my flesh, because of thine anger; neither is there any rest in my bones, because of my sin.*

4. For mine iniquities are gone over my head: as an heavy burden they are too heavy for me.

5. My

5. My wounds stink and are corrupt, because of my foolishness.

6. I am troubled ; I am bowed down greatly ; I go mourning all the day long.

7. For my loins are filled with a loathsome *disease* ; and *there* is no soundness in my flesh.

8. I am feeble and sore broken : I have roared by reason of the disquietness of my heart.

9. Lord, all my desire is before thee ; and my groaning is not hid from thee.

10. My heart panteth, my strength faileth me ; as for the light of mine eyes, it also is gone from me.

The complaint of the Psalmist, in these verses, I thought suited my condition as exactly as words could describe. It gave me some gleam of hope, to think, that there was ever one of God's children sunk as low as I was, and that my groanings were not hid from the Lord. I mentioned the condition of David to some people, who said he had fallen from grace, when he made this complaint ; but I could not believe this was ever the case with David, or that it would ever be the case with me, if I ever had any *saving* grace. But my distress was, to think that I had sinned so much, and provoked a holy God. God's ways appeared all just and right, and mine all wrong. This text often came to my mind, "Come unto me, all ye that labour and are heavy laden, and I will give you rest." But I could not take hold of it. I thought it did not belong to me. I felt that it would be just if God should cast me off forever. One thing in special I could plead with the Lord for, and that was, that I might be kept from doing any thing that would bring a reproach upon the holy religion of Jesus. I felt also desirous of enjoying the company of God's people here, let what would become of me hereafter. For several days, I was willing to be any thing, or nothing, just as the Lord would have it. From this time I again enjoyed some peace and comfort. I felt willing that God should dispose of me and every one else as he pleased. At a certain time this text came into my mind : "If any man come to me, and hate not his father, and mother, and wife, and children, and brethren, and sisters, yea, and his own life also, he cannot be my disciple." I then thought I was willing to forsake all, if God called me to it. My own sinful thoughts appeared very hateful to me ; so that I thought I might say in that sense, that *I hated my own life*. Not long after this, I made a public profession of religion, and joined a church of the Congregational order ; and notwithstanding I had a deep sense of my own unworthiness, yet the more I saw of my unworthiness, the more it seemed to heighten the goodness of God in shewing mercy to such a creature. I felt it
a great

a great privilege to give up myself and my children to God in the ordinance of baptism. It seemed to me, that I had no more right to withhold my children from God, who gave them to me, than I had to withhold myself. It is my daily prayer, that God would help me to discharge my duty towards them, that if they should perish, I might clear my own soul. At times, I have now such a sense of the deceitfulness of my heart, that I am ready to fear all my hopes are built upon the sand. But it is a comfort to me to think that God searcheth the heart, and he sees and knows my heart, if I don't know it: I know that it is his power alone that can undeceive me, if I am deceived. It is my desire to hold up the truth of religion in my life and conversation before the world, if I should be cast off forever, at last. I enjoy a comfortable hope of my good estate for the most part, for which I have great reason to be thankful. But O! if ever such a creature gets to heaven, it will be one of the greatest miracles of grace that ever was. I feel the need of continual assistance from God. I want him to teach me what he would have me to do. At times I have such desires for the salvation of poor perishing souls that are going on to hell, that it seems as if soul and body would be separated. O that others would not neglect religion as I have done in the days of my youth! How justly God might have cut me off in my sins and sent me to hell. I want that the dear youth should remember their Creator in the days of their youth; and seriously consider, that their breath is in his hands, and that it is owing only to his infinite mercy that he does not cut the brittle thread of their lives, and let them fall into eternal ruin. Christ is now waiting upon them; but O, he will not wait always! O that God would bless the means of grace, and keep poor sinners from resting in the means short of knowing Christ. I have so long rested in times past upon the fond dream that *I could do something*, and thereby endangered my own soul; that I cannot help feeling for others that seem to be upon the same rotten foundation. While they believe that they have a *will* and *power* to turn to God, when in fact they have no will to do any thing but serve the devil—While Satan can make them easy in such a delusion, they can sleep securely upon the very brink of damnation. O that God would awaken them to a sense of their guilt and danger, and to see that nothing but the almighty power of God alone can snatch them as brands out of the burning. For this will always remain true, while man remains totally depraved, "Except a man be born again, he cannot see the kingdom of God."

DIALOGUE III.

BETWEEN AGNOSTES AND PHILALETHES, ON THE DOCTRINES OF THE DECREES OF GOD, ELECTION, &c.

(Continued from page 137.)

Agnostes. SIR, I call on you this morning, with a view to mention to you the other objections which I have to the doctrine of the decrees of God, which you advocate. You hold, that God has foreordained whatsoever comes to pass. If so, then he decreed sin should exist, even all the sin which has taken place, is now in the world, or ever will be. This I think makes God the author of sin, which is too horrible and blasphemous a thought to be admitted.

Philalethes. This is an old, and I may say, worn out objection, which was made against Calvin by the Papists at the time of the reformation, and has been made ever since to the doctrine of the decrees of God, as asserted by the Synod of Dort, and the assembly of divines at Westminster, in their confession of faith, and larger and shorter catechisms; and as held and supported by all real Calvinists ever since. This objection has been answered and confuted in times and ways innumerable. We answer, that it is best, all things considered, that sin should exist, and therefore an act of *wisdom* and *goodness* to will and decree the existence of it; in which decree is necessarily implied all that agency necessary in order to the existence of it in every instance in which it takes place. And that this is a holy decree; the dictate of infinite wisdom and goodness; and not to have chosen or decreed that sin should take place, could be neither wise nor holy, but infinitely to the contrary. And his being the cause of sin does not imply that there is any sin in the *cause*. God is the cause of the deadly poison of the serpent; but it does not follow that there is any poison in the *cause*. He causes pain and misery in creatures, consistently with the *cause* being infinitely far from this. It does not represent God as approving of it, *in itself considered*, by asserting that he wills the existence of it, for the sake of the good of which it is made the occasion. If it be the will of God that pain and misery exist among creatures, and he exerts all that agency of his which is necessary to produce it in every instance; this does not imply that he is the subject of the least pain, or is pleased with his creatures suffering, but for the sake of the good, which cannot take place, unless pain and misery exist.

Ag. I have another objection, which I have often heard made to your doctrine, that sin promotes the greatest good, and is necessary in order to it: That this represents sin as a good thing;

thing ; consequently the more sin there is the better, and the more good there will be.

Phil. This objection is so weak and childish, so contrary to the first dictates of reason, and of the common sense and feelings of mankind, and to the Bible, that it would not be expected to be made by any man of common understanding and thought, had not *fact* proved the contrary. If a man has murder in his heart, and designs and attempts to kill his neighbour ; but is not able to effect it, by some unexpected occurrence, and the attempt to kill turns greatly to the advantage of his neighbour, and is the occasion of preserving his life to old age, no one would, on this account, think the better of him who attempted to kill him, or that his intention and attempt was the less criminal, because the evil intended was prevented, and made the occasion of great good to his neighbour. Besides, the supposition, that sin, by being made the occasion of the greatest good, directly contrary to the nature and tendency of it, becomes no crime, but perfect innocence, is impossible. The sin of Judas, in betraying his Lord, is the same, and cannot be made less criminal, by any good which has been the consequence of it. The malevolence of Saul, in persecuting Christ and his disciples, remains the same, with all the aggravations and criminality of it, notwithstanding he has been pardoned, and the great benefit he and others have received by it. And this objection is contradictory to the whole of the Bible. The apostle Paul mentions those who, in his day, were so foolish and wicked as to say, that if God was glorified, and his righteousness, truth and grace displayed by their sin, there is no justice in blaming and punishing us as transgressors. And if this be so, the more we sin the better, and we are encouraged to do evil that good may come, which is really the import of the doctrine which the apostles preach. This the apostle rejects with abhorrence, and asserts the justice of their damnation, who make such an objection. (Rom. iii. 5, 6, 7, 8.) Let those, who now make this same objection, read this passage, and they will find themselves severely condemned by inspiration.

The history of Joseph being sold into Egypt by his brethren, with the attendants and consequences, is worthy to be considered. God sent him to Egypt. He ordered every circumstance of Joseph's brethren, and of others concerned in the affair, and his agency pervaded the whole. In all this infinite benevolence was exercised. *God meant it unto good.* But this was directly contrary to the exercises, desires and wishes of the brethren of Joseph in their conduct towards him. They thought and intended evil against him ; and all the good which God intended, and actually effected by their wickedness, and the consequent sufferings of Joseph, did not in the least remove or lessen the

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the crime of their malevolence, but it remained as great and ill-deserving as ever, and must have issued in their eternal destruction, had they not repented and obtained forgiveness.

Another instance is the crucifixion of Jesus Christ. The chief priests, elders and people cried, "Let him be crucified;" which was a strong expression of the malignity, hatred and malevolence of their minds towards him, his character and cause. God abhorred their wickedness, which was necessary to answer his benevolent purpose, and designed to punish that nation for it, and send every one, who did not repent of it, to eternal misery; he said, in the exercise of infinite benevolence, and from regard to the infinite good which should arise from this event, "Let him be crucified." For the whole transaction took place according to his *determinate counsel*, while it was perpetrated by their *wicked hands*, and not the less wicked for all the good of which it has been the occasion.

It may serve to set in a more striking light perhaps to some the folly and absurdity of this objection, if it were not needless to add another word, to observe, that *if sin becomes no sin or crime, if it be overruled for good*, even much greater good than if it had not existed; then natural evil, pain and misery is in itself no pain and misery, if it be made the necessary mean of great good and happiness. For instance, if the pain and sorrow, which Joseph suffered, by being sold a slave and cast into prison in Egypt, was necessary in order to effect the great good and happiness, which God designed to accomplish by it, then it was really in itself no pain and misery, but real happiness. And when it is necessary, to preserve the life of a man, to amputate his leg or arm, and his life is hereby lengthened out with much comfort and usefulness, the pain of amputation is *no pain, but pleasure*. He who will assert this, or will say that the latter is not a just and necessary consequence of the former, is not capable of being influenced by reason and argument.

Ag. If it be granted that the doctrines for which you contend are true, yet there is a strong objection against publishing and preaching upon them, since they are, at best, only matters of mere speculation, and very abstruse, and cannot be of any benefit; but insisting on them in preaching does much mischief. It gives great offence to many, and tends to confuse the minds of others, which will prevent their receiving any benefit by such preachers, and lead to unprofitable, and often angry disputes.

Phil. This objection must be particularly considered, and requires a more lengthy answer, as it is made by many, both ministers and people; and the number of objectors is increasing.

In the first place, if these doctrines are contained in the Bible, as they certainly are, and this is supposed in the objection itself;

self ; then the wisdom and goodness of God are called in question ; yea, impeached and denied, by those who say they ought not to be preached, as this will do much hurt. God has published them ; they are abundantly exhibited by inspired historians. They are often and expressly preached by the prophets, by Christ and his apostles. And no minister of the gospel can neglect them in his preaching, without shunning to declare unto his hearers all the counsel of God. When all this is well considered, it must appear that this objection is not only unreasonable, but a very wicked one ; and that those ministers who regard it, and practise accordingly, cannot be blameless.

In the next place, these doctrines are so far from being merely speculative, unintelligible, useless notions, that they are very important, useful and practical doctrines, and easy to be understood by every upright, honest mind. They represent God as infinite in his power, understanding and knowledge, in his wisdom, goodness, righteousness and truth. That he is unchangeable in his purposes and designs ; has fixed the wisest and best plan, including all creatures, things and events, so that all shall issue in the greatest possible good, the greatest display of the glory of God, and the highest happiness. And he is able to do all this, and fix every action of rational creatures, consistent with their most perfect freedom, moral agency and accountability. This exhibits the most exalted and glorious character of God, as absolutely independent and infinitely happy, doing his will in all things, which is infinitely wise and good ; while he gives law to his creatures, who are capable of moral government, pointing out their duty, and the only way to true happiness. And has devised and published a way of recovery and salvation for sinners, which all are invited to embrace, and in which sovereign grace is gloriously displayed. What a glorious foundation is laid in all this for unlimited confidence in such a God ! The more clearly he is known, and the more he is loved, the happier men must be. *This is life eternal, to know this only true God, and Jesus Christ.* And shall not the inhabitants of this world rejoice, that this God reigns ? To keep out of sight the doctrine of the decrees of God is greatly to obscure the divine character, and injure men.

Moreover, if these doctrines are not preached, it will have a strong tendency to increase and fix prejudices against them in the minds of the hearers, and to lead them to disbelieve and renounce them, and embrace the contrary scheme of doctrines, which are so agreeable to the natural, corrupt, depraved hearts of vicious men. It must then be of great importance, and very useful to preach, explain and keep in view these doctrines, and those connected with and implied in them, as the true and glorious character of God is hereby exhibited, which, by neglecting

lecting them, will be injured, and kept in a great measure out of sight.

Agreeable to this, it appears to be a fact, that where these doctrines are much and in a proper manner preached, and they are generally understood and embraced, the people are more attentive to religion, and embrace and practise it; are more sober, regular and moral in their conduct, than those are, where they are not preached, and consequently not understood, but disbelieved and rejected. And wherever there has been a revival of pure, practical religion, these doctrines have equally revived, and have been embraced. This was notoriously the fact in the reformation from popery, where Luther and Calvin lived; in the remarkable reformation and revival of religion in many parts of America, more than sixty years since; and in the many instances of revivals of religion of late, especially in a number of towns in New-England, &c. And it is to be observed, that as religion, in the zealous practice of it, has decayed, and immorality, vice and infidelity have increased, *these doctrines* have grown out of repute, and are rejected.

(To be continued.)

ACCOUNT OF MOSES BAKER,

AN EMINENT BLACK PREACHER OF JAMAICA.

I WAS much troubled in spirit: it appeared to me, that I was too much confined on Mr. W.'s estate; and that I ought to go abroad and try to do some good with the gospel. I make it my daily study to read a little of the Scriptures, and reading that passage, "Go ye into all the world, and preach the gospel to every creature," I could refrain no longer: so I went down to Montego Bay; and there I got among the fishermen. I began to put up the word of God to them; and the two or three that had heard me the first night, seemed to receive it joyfully. They soon invited all their acquaintance to come and hear. I staid with them several days. Some time after, they agreed with me to get a place to serve God in. I gave my part; and we got a house at Montego Bay, for 40l. per ann. After procuring this house, I thought proper to mention it to Mr. W. His answer was, that he had no objection to my going any where to do the will of God. I soon proceeded to recommend it to all that were willing to hear, that every man should have his own wife, and every woman her own husband. In a little time, I was able to form a small society of above twenty souls. Exclusive of this I had, at every meeting, a great number of hearers. "One

"One night, in particular, I called the society together, in order to praise God. During the time of duty, I heard a man in the next house groaning exceedingly. Just after I had sung a hymn, and said, "Let us pray," there came in a gentleman and tapped me on the shoulder, saying, "Pray, Sir, what is this you are after? There is a gentleman in the next house lies dying, and your noise is distracting him." My answer was, 'Sir, this I am going to do, is fit for a departing soul.' He left me immediately, went out, and called two constables. When they came to the door, I was speaking the word of God to the people. He commanded them to take hold of me. They said, 'What has he done? We hear him speaking nothing but the word of God.' When he heard them say this, he quarrelled with them, telling them he would report them to the magistrates, for refusing to do their duty. The Lord laid it to me to continue in the grace of God! Accordingly, I called the people together the next night. As soon as I had raised a hymn and put up a prayer, I saw them moving the chairs out of the house. I called to the brother, and asked him the reason for doing so. He told me there were several of the magistrates and other gentlemen, as well as ladies, who were going to sit down in the yard to listen to my discourse; and said to me, "Brother, for God's sake, say but little; and take care what you do say." I told him to stand in his place. It reminded me of the words of Paul, "That the word of God is not bound." Yet I must acknowledge that I was a little daunted at first; but soon after, it seemed as if the Lord was with me, and I had utterance with great boldness. I spoke in such a manner as I do not recollect ever to have done before. After I had ended my discourse, some of them said, "This man speaks very well, and we find no fault with him, particularly as he is a man of colour." Others of them said, 'The fellow's mouth ought to be stopped;' and in this division they left me. The next day I left the bay. A few days after, I returned again, and called the society together; but there was great fear upon them, and they seemed very doubtful. I opened the Scriptures and read to them, particularly reminding them how our Lord suffered even unto death; and what trials and persecutions the apostles bore before us, for the cause of our blessed Lord. They then told me what great threatenings they had heard given out against me. The brother before mentioned (who told me to be careful what I said) took an opportunity of speaking to the brethren and sisters in the following manner:—"The brother does not live among us; he does not know what people he has to deal with; and it seems to me he does not regard his life. This very matter will turn all the great people against us, and ruin our living." Notwithstanding this dangerous

gerous discourse, they all agreed to come to duty with me that night, and share the same with me. After commencing with singing and prayer, there came in two or three gentlemen, who appeared to be much intoxicated; one of whom was the person who first forbade me, and called the constables. Soon after, the house was crowded with more of them. They pushed all the brethren and sisters aside; so they had me in the midst of them. But this thought impressed my mind, 'That they had no power except it was from God:'—thus I felt great boldness, and spoke the word of God to them. After I had ended, they went away; and I found there was a great division among them also. After the brethren saw that they did no harm, they appeared to be reconciled again; and we proposed meeting the next night, which we did accordingly. Soon after I began duty, there were stones thrown on the house. I told the brethren to keep as much as possible from the door, and that they would receive no hurt. They did so, and I went on. These people, not contented with throwing stones, now began firing shot at the house. After they had fired twice through the house and upon it, the poor things were sorely afraid. One who stood behind the door, shut it close. I asked, if any of them was hurt. They said, 'No.' I said, "Well, my brethren, he who seeks to save his life, shall lose it; but I profess to lay down my life for Jesus Christ and the gospel." After saying these words, I made them throw open the doors. When this was done, they ceased firing."

RELIGIOUS INTELLIGENCE.

BRITISH AND FOREIGN BIBLE SOCIETY.

THE exclusive object of this Society is, to diffuse the knowledge of the Holy Scriptures, by circulating them in the different languages spoken throughout Great Britain and Ireland; and also, according to the extent of its funds, by promoting the printing of them in foreign languages, and the distribution of them in foreign countries.

The principles upon which this undertaking will be conducted, are as comprehensive as the nature of the object suggests that they should be. In the execution of the plan, it is proposed to embrace the common support of Christians at large; and to invite the concurrence of persons of every description, who profess to regard the Scriptures as the proper Standard of Faith.

It may be necessary to add, in soliciting the countenance of the Public, that, in consequence of the enlarged means of instruction

struction which the lower classes in this country have enjoyed of late years, a desire of perusing the Scriptures has considerably increased among them; and also that in Wales, Ireland, Switzerland, Germany, Denmark, and other parts of the world, Bibles are greatly wanted, and, in some, are sought for with an eagerness which, but for authentic assurances to that effect, would scarcely be credited.

Influenced by these considerations, a numerous and respectable Meeting was convened at the London Tavern, on the 7th of March, 1804.

At a subsequent General Meeting held at the London Tavern on Wednesday, the 2d of May, 1804, a Report of the Committee was read, purporting that they had been occupied in opening communications with various persons of influence in different parts of the United Kingdom and of the Continent, for the purpose of obtaining important intelligence, of augmenting the Funds of the Society, and otherwise promoting its interests. A plan of the Society was then unanimously adopted. The chief Resolutions were the following:—

“The committee shall consist of thirty-six Laymen; of whom twenty-four, who shall have most frequently attended, shall be eligible for re-election for the ensuing year. Six of the Committee shall be Foreigners resident in London or its vicinity; half the remainder shall be Members of the Church of England; and the other half members of other denominations of Christians.

"Every Clergyman and Dissenting Minister, who is a member of the Society, shall be entitled to attend and vote at all Meetings of the Committee.

"The Treasurer and Secretaries for the time being, shall be considered as Members of the Committee.

"No person deriving any emolument or profit from the Society shall be entitled to sit or vote in the Committee.

“The committee shall conduct the business of the Society; appoint all Officers except the Treasurer; have power to call Special General Meetings; and shall be charged with procuring for the Society suitable Patronage, both British and Foreign.
(Signed) G. SHARP, Chairman.”

(Signed) G. SHARP, Chairman."

PRESIDENT, Right Hon. John Lord Teignmouth.

Extract of a Letter from a Minister of the Gospel in Holland.

DEAR BRETHREN,

YOUR answer to my letter of last year hath been received by the hands of Brother F. M. and I learned from it the affectionate interest you feel in the awakenings which have

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place in several parishes in this district. Last year I mentioned something of the extraordinary emotion which has been perceived here, and in sundry other places; I can now add much more concerning it, to the praise of the grace of God. This work of the Lord does not only continue alive in these parts, but it breaks through more and more with power; inasmuch, that many souls attain to perfect faith in our glorious Redeemer,—receive him as their Lord and Saviour,—find in him forgiveness of sins,—and now live unto him, from love and gratitude, in the exercise of those duties which are inseparable from a life of faith. Others remain in the road of conviction, casting gloomy looks on their own sinfulness, and inquiring after the redemption that is in Christ Jesus.

Our Lord continues to do great things in this neighbourhood; which astonish every one that sees and observes them near at hand. Without any fear of exaggeration, I may assert, that about two thousand souls; and such as believe in Jesus, are to be found within a district of ten or eleven villages. This great work, which commenced but four years ago, still maintains its vigour, and spreads further and further. With reference to my own parish, in particular, “the word of the Lord continues to exert its power; it grows and is multiplied.” The awakenings began rather among persons of middle age; but the work has, by degrees, appeared among the young people; and now, likewise, among the little children. I cannot see or hear, without emotion and astonishment, the fervent desire often expressed by young children after the Lord Jesus, for true conversion, and the forgiveness of their sins.

Through accidental circumstances and bodily weakness, I was obliged to be translated from a town in Zealand to this village: here I recovered, not my work only, but my health also, together with so rich a harvest, that I fall short in nothing so much as in uttering a grateful heart towards my good Lord.

From other parts of this country not much is heard: here and there, more awakenings take place at present than formerly; but the work is not general. Oh! may all divided interests soon have a conclusion! for these must always have a detrimental influence on the cause; and, in place of them, may “the unity of the faith, and of the knowledge of the Son of God,” be more and more established! the time must, and will come, it is perhaps even now approaching, “when the earth shall be filled with the knowledge of the glory of the Lord, as the waters cover the sea.”

THE

THE following remarkable Account of the Conversion of CUPIDO, a Heenot, is taken from No. XII. of the Missionary Transactions, just published; which contains several other wonderful Influences of the Power of Divine Grace. CUPIDO, we rejoice to find, has already been honoured as the instrument of converting many other Heenots.—Glory be to God!

THE Lord's work, to the glory of his name, has this year been conspicuous. Heathen darkness has fled before the power of the Gospel light, and the power of converting grace has triumphed over the power of Satan, in the hearts of those Pagans to whom we have been called to preach the Gospel of Christ. Brother Cupido was baptised previous to our leaving Graaf Reinet; but his conversion deserves a place in our Report.—Brother Cupido was, before his conversion, as notorious a sinner as was ever known; notorious for swearing, lying, fighting, but especially for drunkenness, which often brought him upon a sick-bed, being naturally weak. At such times he always resolved to leave that practice, and lead a sober life. He was, however, surprised to find, that no sooner did his health return, than his sins again prevailed. He was sometimes afraid of God, although ignorant of him; and expected that his conduct would prove the destruction of his soul. He inquired of all he met with for means to deliver him from the sin of drunkenness, supposing that to leave the rest would then be easy. Some directed him to witches and wizards, to whom he addressed himself; but these were miserable comforters; for they told him that his life was not worth a farthing; for, when persons began to make such inquiries, it was a sure sign of speedy death. Others prescribed various kinds of medicine, which he eagerly took; but all proved in vain. His feet were providentially led to Graaff Reinet, where he heard, in a discourse from Brother Vanderlingen, that Christ Jesus, the Son of God, could save sinners from their sins. He cried out to himself, "That is what I want! that is what I want!" He immediately left business to come to us, that he might get acquainted with this Jesus; and told all he met, that he had at last found one who could save him from his sins. Soon after this, a discourse from Brother Vanderkemp, on a Lord's Day, was applied to him with power; when all his deeds were made manifest, and every word that was spoken seemed meant for him. This, however, at first, only excited a strong hatred to an old woman, with whom he had lived, who knew his character, and who he supposed had made it known to the Landdroste's wife, and, by means of the Landdroste, had been told to Brother Vanderkemp. This apprehension, however, did not prevail long; he still attended the word; and the secrets of his heart began to be laid open

open. "This (said he) is not of man, but of God." He was then brought earnestly to seek an interest in Christ: and he is now become one of our most zealous fellow-labourers. It is no small pleasure to hear him recommend Christ to others, as the only remedy for sin, who can destroy it (as he can witness) both root and branch. To Brother Cupido has been added this year seventeen persons; nine men, eight women, besides thirteen children. One of the women is now the wife of Brother Read.

DENMARK.

An Evangelical Magazine, on the plan of this work, is published in Denmark, by an Association of pious Ministers. Evangelical Tracts are also dispersed, and eagerly received.

SWEDEN.

In Sweden, we are informed that the Gospel meets with considerable opposition from some quarters; but there are still a great number of ministers who preach with fidelity and affection. Some of these are endeavouring to form an association, for mutual edification, and to increase their usefulness; but the distance of their habitations from each other renders it difficult. A considerable number of ministers, in SILLESIA, have been intent on the same object; but hitherto without success.

DOMESTIC.

REVIVAL OF RELIGION IN WILLIAMSTOWN.

THE prosperity of Zion makes the saints rejoice. The advancement of Christ's kingdom is the subject of their prayer. God has made wonderful displays of power and grace of late years in revivals of religion. Such revivals are abundant evidence that he can and will support his church, in spite of all the arts of infidels, and the errors of false professors. "Why do the heathen rage, and the people imagine a vain thing?" The inhabitants of Williamstown have been blessed with a shower of divine grace the summer past. Serious impressions began in a few instances last May, and gradually increased and spread through different parts of the town. The work still continues to go on. The hopeful subjects of the work are about fifty in number; others are anxious; they are mostly young. Convictions of sin have been attended with no outcries, or other irregular conduct. They generally arise in view of the distinguishing truths of the gospel. The subjects of this work, both before and after they have obtained their hope, appear to realize the wickedness of their hearts, the vanity and unlawfulness of youthful amusements, the shortness of time, and

and the solemnities of a future state. Most of the young converts are children of pious parents. Five children in one family are hopefully the subjects of saving grace. A number of families have had two or three taken.

From this account it is natural to remark the encouragement given to pious parents, to instruct their children in the great truths of religion, and to impress their young minds with a deep sense of its importance. Though God acts as a sovereign, in bestowing the gifts of grace and salvation, as well as in dispensing the favours of providence, yet he usually has regard to the means, which are employed. Christians have therefore great reason to hope, that their faithful instructions and earnest prayers will be blessed to the conversion and salvation of their children.

We see also the criminality of those parents, who show much solicitude for the temporal welfare of their children, but are inattentive to their everlasting concerns. They would be thought to have a tender regard for their offspring. They take care of their health; they give them opportunity to acquire useful knowledge; they are diligent in laying up for their future support and comfort. But they are so thoughtless, and so much opposed to real religion, that they are not anxious about the souls of their children, and neglect to instruct them in the interesting doctrines of the gospel. Such criminal neglect is almost a sure evidence, that they and their children are walking the broad road to destruction. Let such parents take warning from this solemn consideration, and correct that error, which, they have reason to fear, will prove fatal to themselves and their children.

We also perceive the guilt and danger of those young persons, who place their thoughts and affections upon the employments or amusements of this life. This class is very numerous. Young, gay, and sprightly, they seem to imagine, that their thoughtless course is perfectly reasonable, and that seriousness does not become persons of their age. Religion is an unwelcome subject, which they endeavour to banish from their minds. They are ready to ridicule their serious companions, who discover a disposition to converse on important subjects, and whose deportment reproves their levity. It is no excuse for such children that their parents approve of their conduct, and encourage them in their merry career. They have the means of instruction in their own power. Their attachment to vain amusements, and their aversion to religion must be attributed to their own wicked hearts. The path which they have chosen, leads to ruin. Though flattering prospects open before them for a time, they will soon find, that the way of transgressors is hard. The flowers which surround their path will soon fade; the bloom
of

of youth will soon decay. Storms and tempests will soon succeed the fatal calm, which now delights them. In the new view of death and eternity the prospect of their past lives will afford them no satisfaction, the thought of futurity will fill them with dismay and confusion. God can save them by changing their hearts, and giving them repentance. This is the only door of hope. Unless they repent, they will all perish.

Sept. 3, 1805.

ANSWER TO A QUESTION.

For the MISSIONARY MAGAZINE.

IT was queried in the June Magazine of 1805, how the sentiment, that God is the author of the evil exercises of sinners, is consistent with the salvation of the elect being attributed to free grace, and the destruction of sinners to their wilful impenitency.

It will easily be seen, that if sinners, by their wickedness, ~~can~~ deserve punishment, then deliverance from this deserved punishment ~~can~~ be by free and rich grace; so that the question is this: "Do sinners deserve punishment for exercises, which they do not cause, or for which they are entirely dependent?"

This question, it is evident, must be answered in the affirmative; for if a being cannot be praised or blamed worthy, unless he independently cause his own exercises, there can be no virtue or vice, praise or blame worthiness in the universe. Because no being is or can be, the cause of his own exercises independently, any more than he can be the cause of his own existence. Moral beings can exist, and they can have moral exercises; but to cause their own existence, or their own exercises independently, is impossible. For a being to be the cause of his own existence supposes him to exist before he began to exist; which is plainly absurd. For a being to cause his own exercises supposes him to act before he began to act; which is equally absurd. So that we must look somewhere else for the good or ill desert of moral actions, besides to their cause. Indeed it is always improper to look for the nature of any thing in its cause. The reason why disease is an evil, is not because it has a good or evil cause, but because it has an evil tendency, a tendency to excite pain. The reason why thorns and briars, wild beasts and serpents are evils, is not on account of their cause being good or evil, but because their tendency is to occasion misery. And the only reason why sin is an evil is because it tends to introduce discord and misery into the universe, and not because its origin is evil. Some things may occasion nat-
ural

ural evil or pain, which do not act, but are acted upon. Some creatures occasion pain by acting; but, not possessing the powers of moral agency, are not accountable for their actions. Other creatures are capable of moral action,* or such action as merits approbation, or disapprobation, according to its good or evil tendency. The reason why sin is an evil is, because its natural tendency is to occasion misery. It always would occasion misery, were it not prevented by something else. The reason why it justly exposes to punishment, is because it is necessarily the act of an agent, who chooses and refuses, loves and hates; and who is under obligation to refuse the evil and choose the good. The sinner is to be blamed for nothing but his wicked exercises. Nothing but these, and the conduct which they originate, will be mentioned in judgment against him. Unless, therefore, the sinner can prove that he does not choose and refuse, love and hate, because he is entirely dependent on God for all his exercises, then he cannot prove that he is not criminal for what he does. He is not accountable for any thing antecedent to his exercises. Even were we to suppose him the cause of his wicked exercises, still he would be blameable only for the exercises themselves; not for the cause of them, unless that too consisted in exercise or choice. Dependence, therefore, furnishes the sinner with no reasonable excuse for his wickedness, and no secure refuge against the just vengeance impending over his guilty head. The reason why sin ought to be punished has already been given. The reason why it deserves endless punishment is, because its natural tendency is to occasion infinite evil in the system. So that it must forever remain a truth, that the *just wages of sin is eternal death*; even endless misery. All mankind have become sinners, and, therefore, stand justly obnoxious to punishment; the elect as justly as the non-elect. Nothing now, but free and rich grace, can rescue any from deserved punishment; and as all have the offer of pardon and salvation on condition of true repentance, nothing but the sinner's final impenitence excludes him from heaven.

R—r.

ANECDOTES.

ON CARD PLAYING.

(From Memoirs of Public Characters for 1799.)

ALTHOUGH Maj. Cartwright has been married nearly twenty years, he has never yet possessed such a piece of furniture as a card-table. His rejection of cards is not accom-

panied
* By action, act, &c. are meant only moral exercises without including the external conduct. This is estimated not by its tendency, but by the exercises from which it originated. There is no moral good or evil in it, only as it is connected with the heart.

panied with any thing cynical, but from seeing and knowing the ill effects of habit. He was particularly pleased with a passage in a sermon of his friend, George Walker, observing, that "cards were invented for the amusement of a royal idiot, and they bid fair to *make idiots of us all*." He was also much diverted with an insane nobleman he once sat down with to cards, in company with the relation who had the care of him. My lord played very gravely until *tired*, which happening to be in the middle of a deal, he threw down his cards, and took his walk; and this the Major frequently calls the most *rational game* at cards he ever played.

ON DANCING.

THE Rev. Mr. Clap, formerly a minister in Newport, R. I. being asked by one of his church, whether he thought it consistent for professors of religion to mix in *set dances*, answered, "I think that those *out of Christ* can have no heart to dance; and those in *Christ* will find enough else to do."

Another minister being asked the same question, answered, "Let me once be convinced that a man is *truly religious*, and I have no objection to his dancing all the time."

ORDINATIONS.

ORDAINED, at Essex, Vermont, on the 15th of August last, the Rev. Asaph Morgan. The Rev. James Parker made the introductory prayer; the Rev. Asa Burton, D. D. preached the sermon; the Rev. Stephen Fuller made the ordaining prayer; the Rev. Benjamin Worcester gave the charge; the Rev. Jonathan Hovey gave the right hand of fellowship; and the Rev. Leonard Worcester made the concluding prayer.

INSTALLED, at Fairfield, Vermont, July 24th, the Rev. Benjamin Worcester. The Rev. Jedidiah Bushnell made the introductory prayer, and preached the sermon; the Rev. Mr. Graves made the prayer before the charge; the Rev. Ebenezer Kingsbury gave the charge; the Rev. James Parker gave the right hand of fellowship; and the Rev. Mr. Graves made the concluding prayer.

ORDAINED, at Windham, N. H. to the pastoral care of the Presbyterian church in that place, the Rev. Samuel Harris. Introductory prayer by Rev. Samuel Worcester of Salem; sermon, from 1 Cor. ii. 2. *For I determined not to know any thing among you, save Jesus Christ and him crucified*, by Rev. Seth Payson of Ringe; ordaining prayer by Rev. Mr. Colby of Chester, N. H.; charge by Rev. Mr. Morrison of Londonderry; right hand of fellowship by Rev. John Smith of Salem, N. H.; concluding prayer by Rev. Mr. Tomb of Newbury.

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THE JEWISH CAPTIVES.

"THE FURNACE FOR GOLD."

BIOGRAPHY is the essence and ornament of sacred and profane history ; for it delineates the actions of the most distinguished characters. It opens the cabinet of the Politician, and leads us into the closet of the Christian, and displays his heart.

As every reader of the scriptures is deeply impressed with the conduct of Hananiah, Mishael and Azariah, while captives at Babylon, we shall attempt to ascertain the peculiar motive, which induced them to disregard the mandate of Nebuchadnezzar, requiring their concurrence with the nobility and realm in dedicating the golden image. For, though the aspiring monarch, in consequence of being informed, by some of his officers, that the three captives had refused to obey his command, was so highly incensed, that he ordered them immediately before him, and declared with a sovereign, haughty tone, that they should be instantly cast into the burning furnace, if they refused again, at the token of public music ; yet the royal captives remained fixed and inflexible. For Shadrach, Meshach and Abednego unitedly answered and said to the king, "O Nebuchadnezzar, we are not careful to answer thee in this matter. If it be so, our God, whom we serve, will deliver us out of thy hand, O king. But if not, [admitting the supposition, that he will not deliver us] be it known unto thee, No. 6, Vol. III. B O king,

O king, we will not serve thy gods, nor worship the golden image, which thou hast set up." How distinguished and noble the resolution of the young men! For while they addressed his majesty in the most loyal manner, they considered themselves the subjects of the King of kings, and disregarded death in the most dreadful form.

To display, therefore, the sublime principle, by which the princely captives were influenced, will be entertaining to the most informed minds, and interesting to young persons, who have not examined the passage with sufficient attention.

By impartially surveying and examining the peculiar circumstances with which they were surrounded, we shall with greater facility and correctness develop the principal motive, and ascertain their real character. For though men in many circumstances deceive us, yet there are some circumstances surrounding them, which are proof against the possibility of deception or imposition. The inspired narrative of these young men, we think, presents a criterion of this description. "By their fruits ye shall know them."

1. We have no reason to conclude that these young men refused to comply with the royal mandate on the principle of being treated with any personal neglect or degradation by the king, in their captive state. All captives of every description have their claims of attention and generosity on their masters. To neglect, degrade or oppress feeble, defenceless captives, is unworthy of princes in a special manner. On this principle Nebuchadnezzar gave them *no occasion* to resent his conduct, by refusing to concur in the dedication of his image. For as soon as the Jewish prisoners were secured, at Babylon, and necessary arrangements and distributions were made relative to the signal conquest, Nebuchadnezzar directed a proper officer to attend, and select a number of the best geniuses from the royal captives, with a view to give them the best advantages of a liberal education. The edict runs thus: "And the king spake to Ashpenaz, that he should bring certain of the children of Israel, and of the king's seed, and princes, in whom was no blemish, and skilful in all wisdom, and cunning in knowledge, and understanding in science, and such as had ability to stand in the palace, to whom they might teach the learning and tongue of the Chaldeans."

The edict was flattering, it must be confessed, to princely blood. Young persons of family distinction expect and are pleased with answerable attention. Daniel, Hananiah, Mishael and Azariah were elected, and accordingly committed to the authority of the royal academy. To facilitate their education every advantage was conferred, every attention paid; and the desirable consequence was soon realized. For, at the usual

usual exhibition before the king and nobility, the Jewish students excelled. For it is said, "In matters of wisdom and understanding," that is, in philosophy, astronomy, and other useful sciences, "the king found them ten times better than all the magicians and astrologers that were in the realm."

With how much honour did they complete their collegiate course! They so far eclipsed all their fellow-students and other men of learning, that they engrossed the honours of the institution, and were justly esteemed the Paragons of science. How pleasing the fruits of their education to young, emulous, and princely minds! But these they were compelled to attribute to the king's patronage and beneficence. By his politeness they were selected from the multitude of Jewish captives, and at his expense they were carefully educated. Would not almost any other young men have been induced by such pleasing concurrences, in a strange land, to go any lengths with his majesty, rather than disoblige his feelings and counteract his expectations? But these young men were proof against every motive of the nature. In short, instead of any occasion to resent the least inattention to princely captives, they had the greatest reason to attribute the advantage of their education to royal clemency and benignity. But, in the midst of academic favours and honours profusely conferred by the king, they felt no inducement to gratify him by bending the knee before his golden image. To this they could not submit, however popular it promised to render them before the attentive public. They were inflexible. Their hearts were not like the hearts of the men of this world, who love the praise of men rather than the honour of God; for the waiting approbation and pleasure of the king, and the applause of the court and the surrounding multitude could not induce them to fall before the splendid image. For in case of a refusal they had nothing to expect, except human hatred and contempt, instead of human applause.

2. To add lustre to the complex motive of self-love, already considered, which was calculated to secure their compliance with the king's mandate, it is manifest, that instead of being destined to the hard and painful exertions of life, in the midst of necessity, dishonour and distress, like many other captives, in a strange land, they realized the pledge of much future honour and opulence. For such was the king's partiality to them in consequence of signal proficiency at the academy, that he not only enrolled them as citizens, but promoted them to some of the elevated offices of state, and registered them in the book of honour. Accordingly says the Scripture; "Then the king made Daniel a great man, and gave him many gifts, and made him ruler over the whole province of Babylon," which was the royal seat of government. After making Daniel prime minister
of

of state, he placed his three friends, Shadrach, Meshach and Abednego over the officers of the province of Babylon. From this early essay of the king's partiality to these captives by clothing them with honour, by girding them with power, and surrounding them with opulence, they had reason to expect his permanent patronage and support, especially if they complied with his mandate relative to the image of gold.

What favoured mortals! How great the change in their condition! Yesterday they were captives; to-day citizens! Yesterday they were prisoners; now principal rulers! Then poor and needy; now clothed with affluence, and possessing advantages to distribute largely to the poor! Surely it was not the destitution of royal patronage, nor courtly influence, nor the absence of any of her alluring appendages, which induced their refusal to gratify their royal benefactor; for all these they realized; and in case of paying homage to the image, it was easy and natural to expect and calculate on the continuance and the increase of the king's favour. While invested with official influence, while decorated with courtly honour, and crowned with royal favours, their future prospect of glory magnified and brightened before them like the rising day. On the side of their compliance with the king's command, there was not only the fair promise, but the fair prospect of all the permanent honours, riches and enjoyments of the world. But all this glory furnished no reason for idolatry. Like Joseph, in a case not the most dissimilar, they could not commit spiritual adultery, and sin against God. But,

3. It cannot be pertinently argued, that they were in no danger of losing the advantages we have considered in case of refusal: nor can it be denied that they actually preferred death in the most terrible fiery form, before a compliance with the order of the king. For though the powerful despotic monarch swore by his gods, in consequence of their previous refusal, that if they refused again, they should be instantly cast into the flaming furnace, they yet persisted in their resolution not to comply. For they said with all confidence and inflexibility: "Be it known unto thee, O king, our God, whom we serve, will deliver us out of thy hand; but if not, [granting that he will not deliver us] we will not serve thy gods, nor worship the golden image." They had strong faith that the Lord would deliver them: but on supposition he would not, they were resolved to submit to the influence of the furnace, rather than violate the second command. The loss of all the advantages of life, and of life itself, in the midst of the furnace, they considered as nothing, compared with the honour of God. The whole globe in the scale of motives was lighter than a feather.

Other

Other congenial motives of self-love, which concurred to induce the royal captives to comply with the word of the king, we need not enumerate: for they are obviously comprised in the preceding articles of honour, dominion, riches and pleasure.

(To be continued.)

BIOGRAPHY.

To the Editors of the Massachusetts Missionary Magazine.

GENTLEMEN,

IF the following biographic narrative, taken from a European publication, and founded in unquestionable truth, meet your approbation, it is wished you would give it a place in your Magazine. B.

LIFE OF REV. EDMUND JONES.

THE REV. EDMUND JONES, late minister of Ebenezer Chapel, in the parish of Trevathin, South Wales, lived almost a century, a faithful servant of God, and the peculiar care of Heaven. He was born in the parish of Aberystruth, in the county of Monmouth, April 1, 1702, of poor, but pious parents, who knowing the worth of early instruction, endeavoured to bring him up in the nurture and admonition of the Lord. Their endeavours were not in vain. For they had the pleasure of seeing their beloved child made a partaker of the grace of God at a very early period of his life. Having obtained mercy, he was desirous of publishing the glad tidings of salvation to others, and about the twenty-second year of his age, he began to preach the gospel to the poor inhabitants of his native mountains. His generous labours were crowned with success; and to this day a small church of Christ remains there, in fellowship with which he always considered himself; visiting it occasionally, as long as his strength would permit, for the purpose of preaching and Christian communion. In the month of July, 1740, he was led by the providence of God to settle in the neighbourhood of Pontipool, about eight miles distant from the place of his nativity, as the regular pastor of a dissenting congregation, collected by his own ministry. The place of worship where they assembled he called *Ebenezer*, on account of some remarkable interpositions of Divine Providence which first induced him to undertake, and afterwards enabled him to complete the building. There he continued to labour like a workman that needeth not to be ashamed, till death put an end to his long and valuable life.

Near

Near the meeting-house stood the humble cottage in which he resided, situated at the foot of a lofty mountain, and entirely surrounded with woods. The situation of the place, and the venerable appearance of its inhabitant, would have carried the mind of a casual visitor back to those pristine days, when simplicity and devotion were the distinguishing characteristics of the disciples of the adorable Jesus. There, secluded from the world, he passed his time in meditation and study, or in holy converse with God; a privilege with which few persons were more eminently indulged. Diligently bent on the improvement of his mind, he made no inconsiderable advances in useful knowledge. There were few subjects which he had not considered with some degree of attention. With the history of the church, and such articles as were more immediately connected with the great work in which he was engaged, he had a large acquaintance. Though his circumstances were far from affluent, he had a considerable collection of books, which were not the mere furniture of his library, but the constant companions of his retirement. There was scarcely one of them which he had not marked in the margin with his own hand, at the most striking passages. When his opinion of any particular book was asked, his answer indicated that he was perfectly acquainted with its contents. Whoever called at his abode would be sure to find good Mr. Jones engaged either with his book or with his God.

Never was any man more highly favoured in a matrimonial connexion than himself. Mrs. Jones was a woman of eminent piety, and possessed of strong intellectual powers. In the apostolic age, when poverty was no reproach, she would have been esteemed a Christian of a most exalted character. They were married when young, and their affection increased with their years. To her he was a kind husband; to him she was a prudent wife. They lived together in conjugal affection, comforting and establishing each other in the ways of God, and mutually building themselves up in their most holy faith. What the good old man felt at the loss of such a wife it is impossible for words to describe. Though he died about twenty years before him, he scarcely ever mentioned her name but tears involuntarily flowed from his eyes. When contemplating the joys of heaven, he frequently anticipated the pleasing interview with (as he continued to call her) "his most beloved spouse." "I would not," said he, "for half a heaven, but find her there." The beauty of the marriage state was so conspicuous in this happy pair, and made so powerful an impression on the mind of the late Mr. Whitefield, when on a visit at their house, that he determined upon changing his condition, and soon afterwards paid his addresses to a lady in that neighbourhood:

hood : but he had not the good fortune to find a Mrs. Jones in the object of his choice.

To those who are acquainted with the depression to which ministers are subject upon the least appearance of being slighted or neglected by those for whose good they are continually labouring, the following instance of her wisdom and tenderness, in encouraging her dejected husband, will not be unacceptable.

It happened that a popular preacher, who occasionally visited that neighbourhood, preached at some little distance from Mr. Jones's meeting-house, on a Sunday afternoon. The people, without intimating their intention to Mr. Jones, had the curiosity to follow the stranger. He and his wife went as usual to the meeting, and the time being elapsed, and no one attending, his mind was filled with a thousand fearful apprehensions. At length, with a heavy heart, he exclaimed, "What shall I do?" The good woman replied with cheerfulness, "It is clear what you should do ; we are within the promise, let us go on and worship God." They then began, and regularly went through the service of the place ; singing, praying and preaching ; and he declared he never enjoyed so much of God in any public engagement as he did then : assigning, in his usual pleasant manner, this reason for it ; "because," said he, "my whole congregation prayed for me."

No character, eminent for religion, knew him, by whom he was not highly respected. Among his very intimate friends must be reckoned that mother in Israel, the late Countess of Huntington. With her he maintained a constant correspondence, and whenever she came into Wales, *the good old prophet*, (for such was the name he bore) spent some time with her at her college at Treveca. His memory is still dear to many of the students in that seminary, who were witnesses of his undissembled seriousness. He generally preached once a day during his visit. Indeed it was his grand object, wherever he came, to diffuse a favour of divine and eternal things. Whoever was favoured with his company was always the better for it. He lived at the gates of heaven himself, and thither also he constantly endeavoured to bring all his friends.

His manner of conversation with young persons was very affecting. How pleasing were the means he adopted to win their souls to God ! Frequently, when walking in the garden or fields, would he stop and pluck a flower, descant upon its nature, apply it to the state of youth, "how beautiful, but how fading !" then point out the necessity of that divine grace which alone can ensure immortal beauty and eternal youth ; and thus strive to lead them "from nature up to nature's God." Sometimes he would weep over the depravity of mankind, and use the most powerful methods to awaken the mind to a sense of everlasting things.

The

The writer of this memoir was present when he thus addressed a young lady, "Ah, my dear child, what a workman is God! How fair the human frame! What a graceful form he has given you! How well employed would it be in his service, in advancing his glory! But should this beauteous body go to hell, what a loss! how would the devils triumph!" Then he wept abundantly. So tender, so engaging was his conversation with his young friends, that he was always beloved and admired by them. Indeed his whole deportment was so graceful and so pious, that he exemplified, wherever he came, the *beauty of holiness*.

He never visited a family but his stay was very short, if he had not opportunity afforded him of doing something for God. "It is time for me to be gone," he would say, "I can do no good here, and why should I stop when I cannot do good?" At the houses of his friends he expounded the scripture every morning and evening; and where circumstances would permit, he was very fond of what he called, *sanctifying our food by the word of God and prayer*, that is, by expounding half an hour after dinner, and concluding with brief and earnest supplication. So devoted was he to God, that nothing was congenial to his mind but holy things. He was not only a wise instructor, but a powerful intercessor. Many experienced the benefit of his prayers. "As a prince he had power with God and with man; and prevailed." A young minister, who had engaged to preach at his meeting, called at his house the preceding night, and found him sitting at his fire-side in deep meditation. As soon as Mr. Jones saw him, he said, "You are to preach at our meeting to-morrow, and I have been entreating God, with weeping and supplication, for a blessing upon your labours." The minister, looking down upon the floor where he had been kneeling, perceived that it was wet with tears; and the unusual liberty and comfort he felt in preaching the next day convinced him, that the effectual fervent prayer of a righteous man availeth much. One night his sleep was interrupted by painful apprehensions respecting the safety of a neighbouring minister, which caused him to leave his bed, and betake himself to prayer. Having wrestled much in his behalf, he returned to his bed. He soon wrote an account of this to the minister's wife, her husband being then on a journey. The letter being shown him upon his return, he confessed that at that very time he was in great danger, from which he was providentially and unexpectedly delivered.

Unhackneyed in the ways of men, he never made a gain of godliness. He felt something of the spirit of the surprising Luther, who when a considerable present of money was sent to him, together with the offer of a cardinal's hat, if he would de-

fist

sift from the work of the reformation, rejected them with disdain, saying, "No, my God, I am not to be put off with such trash as these." The soul of Mr. Jones was too heavenly to be satisfied with a portion in this life. His regular income seldom, if ever, exceeded ten pounds per annum. His distant friends, together with a few kind neighbours, contributed occasionally towards his support. But from a source so precarious, it is not to be wondered at that he frequently wanted the comforts, and sometimes even the necessaries of life. Our readers will probably be surprised to hear, that liberality was a prominent feature in the character of a man whose circumstances were so circumscribed. But, strange as it may appear, few persons felt more than he did for the distressed, or were more ready to relieve them. Affluence is not necessary to the exercise of generosity. The poor widow, who had but two mites, in the sight of God put into the treasury more than the aggregate sum of all those, "who cast in of their abundance." Upon his settling at Trevaethin, perceiving that God was blessing his labours, and that it was necessary to erect a meeting to accommodate his poor hearers, who could contribute but little towards it, though he possessed only forty pounds in the world, and had then no settled income, he retained ten for his own private use, and most nobly subscribed *thirty*.

Mrs. Jones was a kindred spirit, and equally happy in embracing every opportunity that offered of doing good to the needy. Among other instances of their kindness which might be adduced, the following is well attested. Mr. Jones, being on a visit when his finances were very low, had a sum of money given to him by a friend, at whose house he was, with a view to enable him to purchase malt, that he might make some beer for his family against the winter. Returning home, he happened to pass through a village, where there were several poor families, some of which were sick, and others in very necessitous circumstances. Hearing of their distresses, he went into their houses in order to address some serious advice to them. But his heart was so much affected with the miseries he beheld, that he distributed among them what his friend had given him to supply his own wants. When he reached home, he soon acquainted his wife with what he had done; and she, with her usual spirit of complacency in every act of humanity, applauded his conduct; and, pointing behind the door, shewed him that very quantity of malt which might have been procured for the sum of money he had given away; at the same time telling him, that God had already repaid his kindness, by inclining the heart of a neighbouring farmer to make them a present of as much as they wanted.

On another occasion, as he was returning home over the mountains, from places where he had been to dispense the word of life, he accidentally met a poor creature almost naked, and perishing with cold. Such an object could not fail to work upon the tender sympathies of his heart. Having no money, he stripped himself of his shirt, and what other clothes he could spare, and gave them to him; and after conversing with him about the state of his soul, and commending the miserable object to God in prayer, he pursued his journey. As soon as he entered his house, Mrs. Jones was alarmed at his extraordinary appearance, and hastily inquired if any thing disastrous had befallen him. The good man soon quieted her fears by reciting the particulars of what had occurred. "You did well, my dear," said she, "you have other clothes to put on; let us be thankful to God that we are not in the poor man's circumstances."

The same measure that he meted to others, was measured to him again. Though he had nothing, yet he possessed all things. He that clothes the lilies of the field, and feeds the young ravens when they cry, never suffered this good and faithful servant to sink into despair. As often as his wants occurred, he was favoured with a seasonable supply. So visible was the hand of God in raising up friends to communicate relief to him, that even temporal blessings, received in so peculiar a way, refreshed his mind as well as his body, being signal proofs of the special care which Divine Providence took of him. During the administration of the Duke of New-Castle, a large sum was given to one of the members of Monmouthshire to be distributed annually among the dissenting ministers of that country. Mr. Jones was one who partook of the bounty. But upon the fall of that administration the money was withheld, which reduced him to considerable straits. It pleased God, however, soon to supply this deficiency. A pious minister, who lived at some distance, without receiving the least account of Mr. Jones's circumstances, felt an unaccountable anxiety concerning him; and fearing that he was in distress spoke to some liberal friends, who enabled him to make such a remittance as soon dissipated those gloomy apprehensions, which so severe a providence must necessarily occasion.

Mr. Jones loved sincere and good men of all denominations, but he never could endure the conduct of those temporizing professors, whose avowed sentiments are always in coincidence with their secular interests. Such was his zeal for the promotion of the Redeemer's glory, that when he was eighty years old, he travelled near 400 miles in North Wales, and preached twice a day. When spoken to upon the hazard of so long a journey at his advanced period of life, he replied with confidence,

dence, "I shall not die yet. No, I shall live and labour for God some years longer." He continued abounding in the work of the Lord till within the last year of his life, when the grasshopper became a burden, and the time of his departure was evidently at hand. It is not to be wondered at that such a man greatly rejoiced in hope of the glory of God. Being asked if he feared death, he answered with surprise, "I fear death! No, I know too much of Jesus Christ to fear death! It is in itself terrible, but I do not fear it." In that last illness, which delivered his spirit from the bondage of corruption he experienced the most acute pain. He often told his surrounding friends that dying was hard work for nature; yet he never murmured. That religion, under the influence of which he so long lived, kept him submissive to his heavenly Father's will. But he was not merely submissive, he was happy; and felt in death the energy of that grace which had frequently enabled him to glory in tribulation. When asked by a friend how it was with his soul; he replied, "The heavenly country is clear in view; there is no cloud nor fear between me and glory." Though extremity of pain prevented his talking much, yet he frequently expressed his victory over death, and his assurance of eternal blessedness. It would have been wonderful indeed, if God, who had so remarkably favoured him for such a long series of years, had not given him some striking displays of his paternal regard in a time of the greatest need. According to his general conduct, he gives those who live nearest to him the largest communications of divine joy. Holiness and happiness go together. Dr. Young's maxim is irrefragable. "To be happy is to be holy." During the last twenty-four hours of his life, however, the conflict of nature was so severe, that it was with difficulty any of his friends could get resolution enough to witness the distress of this dear and eminent saint. But before he departed his agony ceased, and he became composed. Incapable of speaking, he made signs of great joy and triumph by lifting up his hands, indicating as if he beheld some great sight—as if

"The countenance of God he saw,
Full of mercy, full of awe."

Thus died, in the ninety-second year of his age, a man, whose memory will be blessed; a man, who, all things considered, probably left behind him but few equals. Such was his inflexible integrity, so conspicuously appeared in him the image of his Divine Master, so pure was his life, and so amiable his manners, that the enemies of religion bowed with reverence before him, and confessed, "If there was a good man upon earth, *Edmund Jones was one.*"

PLAIN

FOR THE MASSACHUSETTS MISSIONARY MAGAZINE.

PLAIN REASONS

FOR BEING A THOROUGH CALVINIST.

THOUGH, in my younger years, I lived under the instructions of a pious, able Calvinistic divine; yet I had frequent opportunities of hearing his doctrines called in question by those, who believed and wished to propagate the opposite scheme of sentiments. This led me to examine the arguments for and against the Calvinistic system with peculiar attention: and after a long and laborious investigation of the subject, I am become a thorough Calvinist, and, among others, for the following reasons.

1. I find the Prophets, Christ, and the Apostles unanimously agree in teaching the doctrine of the divine decrees, the doctrine of the total depravity of the human heart, the doctrine of the irresistible grace of God in the conversion of sinners, the doctrine of justification before God, through the mere atonement of Christ, and the doctrine of the persevering holiness and final salvation of all true believers. These first principles of Calvinism I find not only in a few detached passages of Scripture, but through the whole sacred volume. I have, therefore, as firm a belief that the Calvinistic scheme of doctrines is contained in the Bible, as I have that the Bible is the word of God.

2. I find these Calvinistic sentiments to be entirely agreeable to the perfections of God and the nature of man. If God be the first supreme cause of all things, he must have fore-ordained whatsoever comes to pass. As an infinitely wise agent, he must have formed in his own mind a *complete* plan of operation, before he began to operate. As an infinitely good being, he must have formed in his own mind not only a *complete*, but an absolutely *perfect* plan of operation, or a plan which would produce the highest possible degree of holiness and happiness in the intellectual system. As an immutable being, he must adhere to every part of his own plan, without the least deviation in a single instance. As an omniscient Being, he must know, not merely his own perfections and operations, but the natures, the designs, and the operations of all his creatures, which necessarily supposes that he has decreed all future events. For it is impossible, that he should foreknow all things from eternity without evidence; and it is impossible, that he should have evidence of any future event, from any other source than his own previous determination to bring it to pass. While, therefore, I admit the natural and moral perfections of the Deity,
I cannot

I cannot help drawing the conclusion, that he has absolutely decreed and fixed the certain futurity of all events that ever shall exist.

His general decrees appear to be inseparably connected with his particular decrees of Election and Reprobation. While I believe, that he has decreed *all things*, I must believe, that he has decreed the number and character of those who shall be finally saved; and the number and character of those who shall be finally lost.

The final perseverance of saints is a plain and necessary consequence of the doctrine of personal election to eternal life. So long as I believe this doctrine, I must believe, that all, whom God has elected, he will eventually conduct to heaven, through the sanctification of the Spirit and the belief of the truth.

That it belongs to God, to work in men both to will and to do in all cases, I can no more doubt, than I can doubt whether men are dependent creatures, who live, and move, and have their being in their great Creator. Hence I conclude, that if any of the human race are ever turned from sin to holiness, and made meet to be partakers of the inheritance of the saints in light, they must be subjects of special grace, or the sanctifying influences of the divine Spirit.

Thus it appears to me, that there is one connected chain running through the whole system of Calvinism; and that all the doctrines, which compose it, necessarily result from the perfections of God, and from the character and nature of totally sinful and absolutely dependent creatures.

3. I find no objections against this scheme of sentiments but what appear capable of a fair and full refutation. Though some have reasoned very ingeniously against the doctrine of divine decrees, and the other doctrines inseparably connected with it: yet all their reasonings appear to be built upon the absurd hypothesis of a *self-determining power*. I never could so much as form a distinct and consistent idea of this supposed power in man, any more than I could form a clear and distinct conception of a being who is, at one and the same time, *absolutely dependent and absolutely independent*. If men are the creatures of God, they must be absolutely dependent; and if they are absolutely dependent, they cannot possess a power of originating their own volitions, which is totally inconsistent with absolute dependence. Besides, the very supposition of their having a self-determining power involves a plain absurdity. It necessarily implies, that their moral agency is founded in a power to *choose to begin to choose*, or to have a *choice* before the *first* choice. The acutest metaphysician cannot account for the first volition in any series of volitions, upon the principle of such a self-determining power, because the very supposition implies, that the first volition

volition must be without any motive. Now, if a self-determining power, or a power to act without motive, cannot be found in the human mind, nor so much as conceived to be there; then all the reasonings built upon that ground must be entirely sophistical and inconclusive. Let any person, while he is reading Locke, Clarke, and Whitby, only carry in his mind, that men are destitute of a self-determining power, and he will clearly perceive the fallacy of all their objections against the Calvinistic system. I am much convinced of the truth of this observation, by the late outcry against Metaphysics. Ever since a late learned and ingenious Divine of our own, demonstrated the absurdity of a self-determining power in man, the Anti-Calvinistic and Semi-Calvinistic divines have raised a loud outcry against Metaphysics, which plainly indicates, that, in their apprehension, Metaphysics have done them much evil, or that fair and forcible reasonings have taken away the sole foundation of their whole scheme.

4. I find, by consulting ecclesiastical history, that there has been a succession of pious divines, who have cordially embraced and ably supported the Calvinistic scheme of sentiments, amidst all the heresies and corruptions in the Christian world. This clearly proves, that when CALVIN renounced the errors of Popery, he did not strike out a new scheme of doctrines, but only returned back to the old orthodox system, which had been the common faith of the purest part of the church of Christ. Hence the antiquity of Calvinism carries with it a very strong evidence, that it is the very same scheme of sentiments, which the Apostles themselves believed and taught. Accordingly I find I cannot avoid embracing Calvinism, if I mean to tread "in the footsteps of the flock, and follow the faith, which was at first delivered to the saints."

5. I can discern no medium between thorough Calvinism and thorough Arminianism. If I admit what are called the *five points* in the Calvinistic sense, I must reject them wholly in the Arminian sense; or if I reject them in the Calvinistic sense, I must become a thorough Arminian. The first principles of these two schemes of sentiment are diametrically opposite. And no man, I believe, can adopt some of these first principles, and reject others, without falling into a plain inconsistency and absurdity. As for myself, I can see no half-way between Calvinism and Arminianism. I can find no reason for being either a moderate Calvinist, or a moderate Arminian. Thorough Arminianism appears to me to be consistent with itself, but not with Scripture. Thorough Calvinism appears to me to be, not only consistent with itself, but also with Scripture. For this reason, I prefer Calvinism to Arminianism, and to every other scheme of sentiments that ever came to my knowledge.

6. I

6. I am a thorough Calvinist, because it appears to me, that Calvinism is the best preservative against the most fatal errors, which have ever been propagated in the Christian world. I never knew a thorough Calvinist, and I never read of a thorough Calvinist, who was either an Arian, or a Socinian, or a Unitarian, or a Universalist. Let Calvinistic principles be carried to their full length and breadth, and they will enable a man to see, and, in his own mind, to refute all the false schemes of religion that can be proposed to his consideration and acceptance. But let a man renounce Calvinism, and he will find his way open to every false and dangerous doctrine. This has often been found true by experience. I might mention many instances, but one is sufficient. CHUBB, who was able to reason and to write, with great perspicuity, first became an Arminian, then an Arian, then a Socinian, then a Deist, and finally a complete Infidel. If others, who have renounced Calvinism, have not gone to the same lengths in error, it must have been owing to some other cause, than any consistency in the scheme, which they finally adopted. For, it appears to me, that there is not the least solid ground for a man to set his foot on between thorough Calvinism and thorough Scepticism. To avoid, therefore, complete Infidelity, and every error which leads to it, I am a thorough Calvinist.

PHILONOUS.

A LETTER FROM A MINISTER

TO A MAN ON A SICK BED.

SIR,

I RECEIVED a line this morning from——communicating a request, that I would come down and see you, as being very sick, and wishing to see me. Circumstances would no how admit of it to-day, and it will be as difficult to-morrow. Possibly I may be able on Thursday or Friday, though I beg you would not depend upon it. From the nature of the message, I presume, that your disorder is attended with symptoms of danger. We are always exposed to sickness, and to death. If we have lived in any measure as we ought to do, we have become familiar with these objects, and cannot be greatly arrested by surprise. We are always on the confines of eternity, and we ought to live as being so. What the state of your mind is in regard to God I do not know. If you feel that you are unreconciled to him you must tremble. It is a fearful thing to fall into the hands of the living God. The unholiness of unholi

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ly creatures is so opposite to his nature, that it is impossible they should be happy in his government. Their depraved affections exclude the exercises of those graces of repentance, faith, hope, joy, and submission, to which the promises of God's gracious covenant are made. If you feel, dear Sir, and have evidence, that the love of God is shed abroad in your heart, that you have that brokenness of spirit, which is the sacrifice of God, that you loath yourself as a guilty and hateful sinner, and that the salvation of the Gospel as a holy salvation is all you desire, no doubt Christ is *precious* to you, the everlasting enjoyment of him most desirable, and you have correspondent peace of soul. Whether your evidence be, that you are in the one state or the other, the same all-important duties are immediately and constantly incumbent upon you. If you have lived an impenitent sinner to this day, O how pressing, how infinitely urgent is your duty to sink down into the depths of humble and self loathing contrition before the blessed Majesty of the universe, to cleave to Christ as the way, the truth, and the life, affectionately committing your eternal all into his hands. If you have done this at some previous period, you have been doing it all along, and must do it still. For the life which Christians live here in the flesh, they live by faith on the Son of God. "For them to live is Christ, and to die is gain." O then, dear Sir, whether a saint or a sinner, betake yourself to Christ, rest upon him, weep before him, bind his name to your heart, cast all your cares upon him, rest your weary head upon his powerful arm. Whether you live or die, be his. Live here while you live wholly upon his all-sufficient fulness and transcendent moral beauty. Go into eternity wholly resting upon him. Love is the cord, too strong for the efforts of hell to break, which binds the penitent soul to Christ. Love sees in him infinite beauty. Remember that be your sins ever so great or many, let your alarm run ever so high, let the justice of God in damning you appear ever so clear, the door of mercy is wide open before you. All things are ready. Come to the full spread table, which everlasting grace has prepared. I pray God to support your soul in the hour of trial, to work in you true submission, to lead you captive under the sweet dominion of recovering grace, and to lift your soul above fear, by rich discoveries of unmingled glory. Blessed are they who trust in him. That this may be *your* blessedness is the prayer of your real friend.

OBSERVATIONS

For the MISSIONARY MAGAZINE.

OBSERVATIONS ON JEREMIAH XVII. 9.

"The heart is deceitful above all things, and desperately wicked, who can know it?"

No. IV.

(Continued from p. 179.)

IN the preceding numbers of this essay, the deceitfulness of men's hearts, with relation to *each other*, has been considered, and in several particulars, with relation to *themselves*. It has been attempted to shew, that while they indulge the belief that their hearts are in a state of reconciliation with God, and are benevolently affected towards their fellow-men, in general, the reverse is indeed the case. These remarks have been made with particular application to wicked men, or impenitent sinners, in a state of moral stupidity. In this number, the self-deception of such characters will be considered with respect to the nature and performance of duty.

It is the character of the wicked heart to be opposed to duty, or moral obligation. Hence wicked men are not willing to avail themselves of light, to become acquainted, either with the extent, or the nature of it. They, of course, remain in a state of darkness, and view the subject as through a glass darkly. Their ideas are greatly confused, indistinct and erroneous. The very shadow of duty, they mistake for the substance, and put works, which are dead, for the obedience of faith.

An *external* compliance with some of the divine commands is not repugnant to the views and feelings of wicked men; and especially, as such compliance is contributory to the advancement of their reputation and worldly interest. Hence, they are disposed to pay attention to, and externally regard such commands. Nor is it unlikely that several of the divine commands are thus regarded by many wicked men, although it may bring them no present satisfaction or advantage, from an expectation of future good. Is it not often the case that they cry, Lord! Lord! by a public profession of religion; by receiving baptism; by maintaining the worship of God in their families, and more generally in the sanctuary? In their commerce with the world, they are perhaps fair dealers, punctually discharge their civil obligations, and conduct as kind and good neighbours, &c. No inconsiderable number of this description externally perform these acts of religion and morality, and abstain from the commission of open immoralities in general. But do they

No. 6. Vol. III. D D believe

believe that they have not done their duty? However they ~~will admit that they have not done every thing~~ required of them, and perhaps ~~nothing~~ in so perfect a manner, as they ought; yet, is it not true, that they cherish the belief, that they have, in some good measure, done their duty, served God and their generation to the divine acceptance?

How common is the observation, that it is the duty of sinners to attend the means of grace, and to perform the obligations of religion and morality, in general, when nothing more seems to be intended than the external performance only. And when thus performed, is not such performance generally estimated as the *real* discharge of duty? Is not the temper of the heart either wholly overlooked, or but very partially regarded? Let it be but suggested that the duties of religion and morality may be externally performed, in their various branches, and yet, that the agent may have done no part of his duty to the divine acceptance; but have disobeyed the God of heaven, and greatly accumulated his guilt, how extravagant, and probably impious, would the suggestion appear to the minds of most men! It is apprehended, that in general, they would reject the sentiment, not only as untrue, but, if believed, as pregnant with very dangerous and evil consequences. But can this be agreeable to the dictates of an enlightened mind and an impartial heart? Would any one view his neighbour as acting the kind and friendly part in using the language of courtesy and affection to his face, were he to know that, behind his back, this same neighbour was in the habit of loading him with reproach, calumny and reviling? Would the tongue, though smoother than oil, charm and delight the ear, were it known that it endeavoured to disguise the bitterest motive, rankling in the heart? Would any one consider his neighbour as under the influence of real benevolence in affording him assistance and relief, under circumstances of pain and distress, when he had every reason to believe that, in doing this, his object was to gain his esteem and confidence, and eventually to injure, oppress and destroy him? Would he feel himself under any obligation to thank such a neighbour as a friend and benefactor? Or, were this supposed neighbour to render him the most important services, without designing it, and even contrary to his design, would he be deserving of commendation and praise? Has he in either of these cases performed an act of duty? The answer is obvious. He certainly has not. Yet he has *externally* shown himself to be a friend, and performed acts of duty. But if *offices of kindness and duty, when performed, between man and man, are deserving of censure instead of praise, can it reasonably be supposed that duty, in any case, is performed, acceptably to the omniscient and holy God, when the heart is not truly engaged.*

gaged in it? or when performed by impenitent sinners; whose hearts are desperately wicked?

Do not the scriptures of truth furnish the most plenary and unequivocal evidence, that duty is never performed, as God requires, when the heart is unrenewed? Do they not assure us, that all the doings of the wicked are unacceptable and displeasing to the pure eyes of the divine holiness? that their plowing, their sacrifices and their prayers are sin, and even an abomination, to the all holy God? Was the religious zeal of the furious and aspiring Jehu; the solemn fast of Ahab, when murder and robbery were the objects of it, and the courteous salutation of the traitorous Judas, to his Master, acceptable and well pleasing in the sight of that God, who will not be mocked, and who cannot be deceived? Did the Pharisees, of old, gain the divine approbation and acceptance, when, for a pretence, they made long prayers; and when, by punctually observing the externals of religion, they acquired the good opinion of their fellow-men, with a view to put themselves in a better situation to devour widows' houses? By these, their performances, they certainly incurred the divine displeasure, and rendered themselves deserving of a more aggravated condemnation. Yet these same Pharisees were probably as scrupulous and as exact in the external performance of the religious rites and ceremonies of their religion, as were the good men of the Jewish nation. So far are any outward observances, whether moral or religious, from being acceptable to the pure eyes of the Divine Being, when the heart is unrenewed by divine grace, that they are displeasing and offensive. "Whatsoever is not of faith is sin." A man may give all his substance to feed the poor, and yet be destitute of charity, a stranger to the love of God, and the love of man. Indeed, nothing is performed to divine acceptance when the heart is not engaged and right with God. Performance of duty consists in exercises of the heart, and strictly speaking, in these only. Agreeably we find the divine commands directed to the heart or inner man. Repent; believe on the Lord Jesus Christ; be ye reconciled to God; love the Lord thy God with all thy heart; circumsise the foreskin of your hearts; make to yourselves a new heart and a new spirit, &c. How are these, and similar injunctions to be complied with? most certainly by inward exercises, the exercises of the heart, and these of a peculiar description. If these be wanting, no outward doings would be of any avail. Neither external circumcision availeth any thing, nor uncircumcision, but a new creature, or suitable exercises of heart. This idea is further illustrated and more fully established by that declaration, the truth of which is not to be questioned, "love is the fulfilling of the law." But where is this holy and heavenly af-

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fection to be found? Is it not to be found in the heart? External actions may, indeed, be an evidence of love; but the affection itself exists only in the inner man of the soul. Since, then, love is the fulfilling of the law, the nature of obedience or duty is to be found in internal exercise, and strictly speaking in nothing else. Agreeably true religion seems to be represented under the metaphor of hidden manna, and of a white stone with a new name inscribed upon it, with which none is acquainted, and which none can see, but the receiver only.

But notwithstanding the nature of duty or genuine obedience is to be found in inward exercise, yet it is to be observed, as a matter of much importance, that external performances of religion and morality are not to be esteemed as things indifferent. Viewing them in their proper light, and placing them where they ought to be placed, it is not to be feared that they will be held in too high estimation. These external actions, although the shadow (so to speak) of genuine duty or gospel obedience, will, in all ordinary cases, as naturally follow such duty or obedience, as a shadow the human body, when moving in the rays of the sun. They, therefore, who obey the divine commands from the heart, will manifest this by external works or expressions of obedience. Nor let any too sanguinely indulge the belief, that they perform duty heartily as to the Lord, unless they exhibit correspondent expressions of it, in their visible deportment. So important and essential are such expressions to the Christian character and life, that we find St. Paul thus addressing his son Timothy: "This is a faithful saying, and those things I will that thou affirm constantly, that they, which have believed in God, might be careful to maintain good works; these things are good and profitable unto men." Our Saviour in like manner observes, "If ye love me, keep my commandments." Elsewhere we are assured, that "if any man say I know him (God) and keepeth not his commandments, he is a liar, and the truth is not in him." Here, external obedience seems evidently intended. The general idea conveyed is, that the real performance of duty, in spirit and in truth, will be manifested by suitable outward expressions, and that they, who think and conduct otherwise, are under very great and dangerous delusion. "Be not deceived; God is not to be mocked."

The observations already made go to shew, that while the nature of duty or obedience to the divine commands is to be found in the exercises of the heart, yet it will be manifested by suitable outward expressions. Let us now endeavour briefly to describe the nature of those exercises. With relation to repentance they consist, *not* in wishing that sin had not existed, or that we had not been sinners; *not* in alarm of conscience and dread of future punishment;

punishment ; but in hatred and abhorrence of sin ; in self-loathing and condemnation, on account of it, or because it is in its nature infinitely unreasonable and hateful ; because it is that abominable thing which God's soul abhorreth ; because it is defiling to our own souls, and keeps us from that love and enjoyment of God, which we should otherwise realize ; and because it tends to the greatest mischief, even the destruction of the universe, and would produce this infinite evil, were it not that the Governor of the universe, who is wise in heart and excellent in working, overrules it to the accomplishment of a quite different effect.

The exercise of faith, which constitutes duty or obedience, consists not only in a firm persuasion that the Bible is a revelation from God, but in the assent of the heart to all its doctrines and precepts, so far as they are understood ; in esteeming them all to be right, and in binding them to the heart ; in loving, above all things, the character of God and the Saviour ; cordially approving of the divine government in all things, and in depending on divine mercy for salvation.

The new heart implies duty or obedience, as it comprises the exercises of repentance and faith, and all other exercises of holiness. Possessed of this heart, under a sense of our unworthiness and guilt, we prostrate ourselves low, as in the dust, before God, shrinking as it were into nothing. We cherish and exercise diffusive, universal and disinterested benevolence. Towards all beings we wish well, and desire the promotion of their happiness, so far as may be for the divine glory and the greatest general good. The children of God, or those who appear to us to be such, are very dear and precious to our souls. Our hearts are so firmly united with theirs, by a bond of holy charity, as to admit of separation by no event, not even by the event of death. In such exercises is the nature of duty, of true obedience to be found. Unaccompanied with these exercises, no external performance of moral and religious duty is the *real* performance of it. It neither makes the heart better, nor gains the divine approbation. In the view of these observations, may the eyes of blinded sinners be opened, that they may see clearly ; that they may be convinced that they have never done a single act of duty ; and therefore, that all their past conduct requires repentance ; and, that they may understand duty, be reconciled to it, and be led cheerfully to perform it.

SILAS.

(*To be continued.*)

AN

AN ORIGINAL LETTER.

THERE was, my dear friend, something in your manner and countenance, at our last interview, which has dwelt on my mind ever since. Your former attentions, which I also marked; I attributed to the natural benevolence of your heart; but your following a stranger, an old woman, of whom you knew so little, and whom you were likely never to see again, to solicit her friendship, and interest in her prayers, spoke a language beyond nature. Either my sweet friend has already chosen a God and Christ to be her portion, and his love in her heart powerfully draws her to every one in whom she thinks she discerns his image; or conscious that this world cannot give her happiness even in this life, and impressed with the importance of that which is to come, she wishes to cast her lot among God's people; that she may know the good of his chosen, rejoice in their joys, and become a partaker of that peace, which the Saviour bequeathed to his disciples, when about to leave them: "*Peace I leave with you, my peace I give unto you; not as the world giveth give I unto you: let not your heart be troubled, neither let it be afraid.*"

Let me congratulate my friend which ever of these be the case. If the first, you have, or will soon have, a peace which the world can neither give nor take away. If your soul be dissatisfied with the things of this world, and, tired with disappointment, casts a longing eye to the fountain of happiness, it is the voice of that God, whose name is Love, *My soul give me thine heart; Come into me, thou weary and heavy laden, and I will give thee rest.*

Be assured, my dear friend, if you could obtain all of this world that your heart could wish for, you would find vanity written on the possession. Nothing short of God himself can give happiness to the soul of man, and exactly in proportion as he becomes weaned from the world; and his affections centre in him, is he in possession of happiness. But how is this to be attained? By God's own plan, and no other. As many weary themselves in vain, hunting the shadows of time, so many great philosophers, sensible of this great truth, "that God alone can satisfy the rational soul," also weary themselves in vain, because they will not seek the blessing in God's own way. *When the world by wisdom knew not God, it pleased him by the foolishness of preaching (what was esteemed so) to save them that believe. I thank thee, O Father, that thou hast hid these things from the wise and prudent, and hast revealed them unto babes.* The Saviour said, *Ye will not come to me, that ye might have life. No man can come to the Father, but by me. I am the way, the truth, and the life. Search*

the scriptures, for in them ye think ye have eternal life, and they testify of me. The scriptures testify what our own hearts must assent to, that human nature is depraved and corrupt, broken off from God, distanced from him by sin, enmity against him in his true character, opposed to his holy law in its extent and spirituality, dead in trespasses and sins. "O Israel, thou hast destroyed thyself;" (blessed be God for what follows) "*but in me is thy help.*" The same scripture, which testifies the misery of man, reveals also his remedy, a remedy of God's own providing, by which man may be restored to the image and favour of God; and to that communion with him, which is life and bliss. *God so loved a lost world, that he gave his only begotten Son, that whosoever believeth in him might not perish, but have everlasting life. For God sent not his Son into the world to condemn the world, but that the world through him might be saved. And this is life eternal, that ye believe in him whom he hath sent.* When man becomes convinced that he is lost, hopeless, wretched, lying at mercy; and submits to that method of God's own providing; casts himself on the mercy of God in Christ; and, coming to him, rests on his free promise; him that cometh to me I will in no wise cast out; disclaiming all confidence in himself, or in his own works, accepts of God's offered grace in God's own way; he obtains a free and full salvation. *This is the record of God, that he giveth unto us eternal life, and this life is in his Son, who of God is made unto us wisdom, righteousness, sanctification and complete redemption.* Believing this, according to his faith it shall be. Christ shall be in him a well of water, springing up into eternal life. He will shed abroad his love into his heart, and according to his promise give him power to become a son of God. The Holy Ghost, the Comforter, shall be given unto him, to teach him the knowledge of the scriptures, and to become a principle of holiness in his heart. Then shall he experience, that "wisdom's ways are ways of pleasantness, and all her paths are peace."

Then shall he experience the blessedness of that man, whose God is the Lord. Then is the way open for communion and converse with God the Father, Son, and Holy Ghost. If, my dear friend, I have made myself understood, you have my view of God's method of making his children happy, and I believe he will make us know that he is a sovereign God, and there is not any other name or method by which men can be saved but the name of Christ Jesus.—But take nothing on my word or the word of any creature. Search the scriptures; read the first 8 chapters of the Romans, and the whole of the Ephesians; stumble not at mysteries; pass them over and take the milk for babes; pray for the teachings of the Spirit; and let me recommend to you the advice of Mr. Newton, in his Omicron's letters; lay not too much stress on detached texts, but seek for the sense which

which is most agreeable to the general strain of the scripture. My dear friend, I am now old, and I hope have done with this world ! but have been young and drank deeply of youth's choicest pleasures. I was blest with a man of sense, sentiment and sensibility, who was my very first love and lover, and that love ripened and improved with years. My children were good and healthy ; love, health, peace, and society blessed our dwelling. I had also in early life taken hold of God's covenant, tasted his covenant love, and devoted myself to his service ; but very far was I from that nonconformity to the world, which the precept of the gospel requires ; had I kept close to my covenant God, enjoyed his bounty with thankfulness, occupied my talents, devoted my time to useful communion with him ; had I watched and prayed against corruption within and temptations without ; the Lord would have directed my steps, and held up my goings, and I should have continued to inherit the earth, and should not have been diminished ; but that was far from being my conduct. The bent of the natural unrenewed heart is still opposed to God. The best are sanctified only in part, while in this life ; the law in the members still wars against the law of the spirit of life in the mind ; the goodness of God, which ought to have been a powerful motive to gratitude, love and diligence, was misimproved. I enjoyed the gifts, but forgot the Giver. Many, many slight chastisements my dear, kind and indulgent heavenly Father exercised me with ; many repenting seasons, under his stroke ; many manifestations of pardon I received, and many fresh and solemn dedications of my heart, life, and substance did I make. But no sooner was ease and comfort restored, than my heart turned aside like a deceitful bow. My life, from 15 until the 30th year of my age, was a continual succession of departure and backsliding, on my part, chastising, forgiving and restoring on God's. He did not cast me off, but dealt with me according to the constitution of his own well-ordered covenant. Psal. lxxxix. *If his children (Christians) forsake my law, and walk not in my judgments ; if they break my statutes, and keep not my commandments ; then will I visit their transgressions with the rod and their iniquity with stripes. Nevertheless, my loving-kindness will I not utterly take from him, nor suffer my faithfulness to fail. My covenant will I not break, nor alter the thing that is gone out of my lips.* This is the covenant made with Christ, as the federal head of all who believe, of which I took hold in early life ; my God kept me to my choice, and manifested his own faithfulness, and the stability of his covenant. When lighter afflictions proved ineffectual, he at last at one blow took from me all that made life dear, the very kernel of all my earthly joys, my idol, my beloved husband. Then I no longer halted between two opinions ; my God became my all. I leave it as
my

my testimony: He has been a Father to the fatherless; a Husband to the widow, the stranger's shield, and orphan's stay. Even to hoar hairs and old age has he carried me, and not one good word has failed of all that he promised me. He has done all things well, and at this time I am richer and happier than ever I was in my life. Not that I am yet made free from sin, that is still my burden; want of love and gratitude, indolence in commanded duty, self-will, resting in the creature; but my heart's wish and constant desire is conformity; the bent of my will is for God, and if my heart deceive me not, my God is the centre of my best affections. It is by grace I am what I am, and the same grace engages to perfect the begun work. This God is my God. He will guide me even unto death, through death, and be my portion in eternity. This God I recommend to my friend and this well ordered covenant; this all-sufficient Saviour for your acceptance; the Bible for your guide; prayer to God for his Holy Spirit to lead you to a knowledge of the truth as it is in Jesus. You desired an interest in my prayers; I both have and by God's grace will bear you on my heart to a throne of grace, that the Lord himself may lead you to the fountain of happiness. Accept of this as a testimony of friendship, and believe me to be ever, yours in love,

B. GRAHAM.

LETTER

From the Rev. David Smith, Missionary from the Massachusetts Missionary Society, to his Friend in Salem, Massachusetts.

LEYDEN, ON THE BLACK RIVER, SEPT. 12, 1805.

Dear Sir,

I PURPOSED to have written you a line several weeks ago, but can scarcely get time for necessary writing in my journal. My health has been somewhat impaired by the extreme heat of the season, and the severest drought I ever saw; but I am, by the favour of God, again in comfortable health. The state of religion, in this western country, is generally low this season; but, blessed be God, there have been precious showers of mercy in some favoured places. I have lately spent about three weeks at Verona, a young town between old fort Schuyl-er and Oneida Castle. I saw there 50 or 60 persons under the most pungent convictions of sin, and deep distress of mind.

About 31 have obtained comfort ; and these, in general, have given the most clear and striking evidence of renewing grace. This I esteem a large number for a *small infant* town in a short term of time. The work has been remarkably free from extravagant and wild out-breakings and disorder. Their meetings were solemn as eternity ! Some of the subjects of this work were of the profaneest and most audacious sinners ; and the sovereign power of God has been so *visible* that the mouth of infidels has been perfectly shut. The last Lord's-day that I was at Verona, I preached two sermons, baptized three adult persons, admitted nineteen into the church, administered the Lord's Supper, and baptized eighteen children. There was a large assembly, and it was a most solemn and affecting season. At evening I attended a conference, expecting to leave them in the morning ; but they importuned me to tarry one day longer, and attend a conference with them, to which I consented ; and indeed I should have been happy, if I could have spent all the year with them ; for these were the joyful and happy days of their espousals to Christ. On Monday, P. M. I met them in the most engaging conference ; and at evening the rest of the church came together, and I preached unto them till late, expecting to leave them on the morrow. When they took their most affectionate leave of me, they were all in tears !

To the Editors of the Massachusetts Missionary Magazine.

GENTLEMEN,

I TRUST that it has pleased God, in mercy to my precious soul, to open my eyes, that I might see my undone situation by nature and by practice ; and that he has given me a new heart, a heart to love him, and to keep his commands. And I do desire publicly to avow him for my God, and wish to come to his table ; but I find many obstacles in the way, which I desire candidly to state, requesting your friendly counsel, that I and others in similar circumstances may know what we ought to do.

1. I have little, or no, evidence, that the minister, whom I have hitherto supported and attended upon, is experimentally acquainted with the truth as it is in Jesus.

2. I can get little or no spiritual nourishment from his dry, formal ministrations.

3. The

3. The church and minister are not, in my view, faithful in examining those, who offer themselves for communion; nor do they deal with disorderly members according to the rules of the gospel, church discipline being greatly neglected.

4. They allow and encourage those, who attend assemblies and card-parties, to take God's covenant upon them, and to bring their children to the ordinance of baptism.

5. Their covenant and confession of faith are deficient and very inexplicit respecting the fundamental doctrines of the gospel.

The other denomination, with whom I could conveniently and conscientiously attend upon other accounts, do by insisting upon plunging as essential to baptism, and refusing to hold communion with any, except such as have been baptized by plunging, lay an effectual bar in my way, as I cannot in conscience comply with their views.

The next neighbouring church is, I think, in a good degree faithful, and their confession is sound: but they belong to another town, where it will be difficult attending with my family, and I could not there, as I suppose, have any right to vote with the church in the settlement of a minister.

Should I join the church where I live, and any of them are of my sentiments, I must to act conscientiously take those steps, which in all probability will issue in a division; and, as the ministerial contract allows of a separation between the minister and the people upon certain conditions, I must endeavour to effect the separation, and to have as soon as possible the confession, discipline, and minister reformed, and brought to a conformity with the gospel, that all just ground of reproach may be removed, and the wounds which Christ has received in the house of his professed friends, may be healed.

Your candid advice is desired.

H. U.

P. S. It is admitted that all the exercises of the unregenerate are sinful. Is it then right to put forms of prayer into the mouths of children? As I am not in all respects wholly satisfied myself, and as others boldly deny the duty of parents, &c. to teach their children forms of prayer, I wish to see the subject, with other branches of religious instruction, discussed in the magazine, and in the mean time wish for your opinion.

ANECDOTES.

ANECDOTES.

OF A GENTLEMAN AND HIS GARDENER.

A GENTLEMAN wishing to convey, together with a gentle reproof, a useful lesson to his gardener, who had omitted from day to day to prop a valuable fruit-tree, until it was damaged by a high wind, observed, "You see, gardener, the danger of putting off from day to day the doing of any necessary work. In this way, foolish men defer their repentance from one day to another, until in some unexpected moment, the wind of death comes, and blows them into eternity."

OF A LADY.

A LADY, who once heard Mr. Romaine, expressed herself mightily pleased with his discourse, and told him afterwards, that she thought she could comply with his doctrine, and give up every thing but *one*. "And what is that, madam?" "Cards, Sir." "You think you could not be happy without them?" "No, Sir, I know I could not." "Then, madam, they are your God, and they must save you." This pointed and just reply is said to have issued in her conversion.

OF A JEW.

A JEW went from Paris to Rome, in order to acquire a just idea of the Christian religion, as at the fountain head. There he beheld simony, intrigue, and abominations of all sorts; and, after gratifying his curiosity in every particular, returned to France, where he gave a detail of his observations to a friend, by whom he had been solicited to abjure Judaism. From such a recital, the Christian expected nothing but an obstinate perseverance in the old worship; and was struck with amazement when the Jew acquainted him with his resolution of requesting baptism, upon the following grounds of conviction;—that he had seen at Rome, every body, from the Pope down to the beggar, using all their endeavours to subvert the Christian faith; which nevertheless, *daily took deeper and firmer root, and must therefore be of divine institution.*

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DUKE OF SAXONY.

IT is related, that when a Duke of Saxony and a good Bishop of Germany were at variance, the Duke sent messengers to see what preparations the Bishop was making, who, on their return, told him he had made no preparations at all. The Duke asked, what says he then? They replied, "He says, that he will preach the gospel, visit the sick, and be found in his duty; and as for the war, he is resolved to commit the whole of it to God." "O, then," said the Duke, "if he be of that mind, let the devil wage war with him, if he will; for I will not."

EFFECT OF PRAYER.

FERVENT prayer has not only a tendency to draw down a divine blessing on other means of instruction, but when offered in the hearing of the persons whose good is implored, it is calculated to strike conviction into their minds, and awaken in them a serious concern about their eternal interests. Many facts could be adduced to show the beneficial tendency of social prayer in this view; among which the following is one.

I have heard of a good woman, who had an acquaintance with a godly minister, whom she used sometimes to entertain at her house, for the sake of his conversation and prayers. But she had a husband who was an enemy to all religion, and therefore had such an aversion to this good man, that he not only forbid him his house, but even formed a resolution to murder him. For this purpose he one day went into a wood, where he knew this minister used to walk for retirement, prepared and determined to execute his horrid purpose. But hearing a voice, he stood still to listen, and he found that the good man was at prayer. Still hearkening to what he said, he found that he was praying particularly for him, and in such a manner, that it so melted him as to make him throw down his weapon, and go and cast himself at his feet, confessing his vile intention, and imploring forgiveness both of him, and of God. The consequence was, that he was a sincere convert, and an eminent Christian.

FAITHFUL PREACHING.

SINNERS cannot bear plain dealing, and when their darling sin is struck at, their hearts swell with indignation. "I hate him," says King Ahab, concerning Micaiah, "for he doth not prophecy good concerning me, but evil." When John the Baptist

Baptist came to touch on Herod's particular sin, his beloved Herodias, then John's head must go for it. A profane gentleman once said of a godly faithful preacher, "He divides his text like a scholar, and follows his doctrine like a logician, but the devil cannot stand his application."

RELIGIOUS INTELLIGENCE.

(From the Evangelical Magazine.)

Extract of a Letter from the Secretary of the German Religious Society, dated Basil, Nov. 22, 1804, addressed to the Directors of the Missionary Society, London.

Fathers and Brethren, much respected and beloved in the Lord,

THE tender ties of Christian friendship, which happily subsist between us, and the same grand aim for extending the Redeemer's kingdom, which we pursue, lay us under the pleasing obligation to inform you, in a few lines, of the lively continuance of our brotherly regard and affection, and to add a short account of the present state of our Society. It could not but afford us the highest satisfaction, and fill our hearts with unfeigned gratitude towards God, to learn from your Missionary Transactions, and from other communications, of our friend Mr. Steinkopff, the pleasing success with which your efforts for the conversion of the Heathen have been attended, in several benighted regions of the world. Indeed, you have been privileged to see and to hear such things as you hardly could expect at the first commencement of your Missionary work. We refer chiefly to what has been accomplished in several parts of South Africa; and to the affecting sight of Mr. Kicherer and his Hottentots in your religious assemblies. Let us assure you, dearest brethren, that these accounts have often contributed to the strengthening of our faith, and the encouraging of our hope, which is the more desirable, as we are living in an age when iniquity abounds, and the love of many waxes cold; and when we are often grieved by the contempt and derision in which our adorable Lord and Saviour is held by many of those very men who are called after his name.

We do most sincerely rejoice with you; we bless God for all the triumphs of his grace in the benighted regions of Heathen-

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ish idolatry ; we exult in every prospect of future success, that the everlasting gospel shall never cease to go forth conquering and to conquer ; and we do most heartily join the songs of praise, which are offering up to the Lamb that was slain, by that great multitude which no man can number, of all nations, kindreds, people, and tongues, saying, with a loud voice, "Salvation to our God, which sitteth upon the throne, and unto the Lamb !"

We beg leave to add, that our brethren, throughout Switzerland and Germany, are actuated by sentiments entirely correspondent with our own. This they testify, not with words only, but also in deed, by their gifts for the support of the Missions, which prove the more acceptable to us, as all charitable contributions are greatly impeded by the hard pressure of the times, the considerable diminution of commerce, and the great scarcity of ready money.

We are very sensible, dear Fathers and Brethren, that our efforts are very much limited by our situation in every respect ; and we readily assent to act but a subordinate part in this grand work of Divine Providence. May our prayers, which we cease not offering up before a throne of grace, with equal humility and confidence for an abundant success of the Missionary cause, find acceptance in his sight ! May our God answer our petitions for the prosperity of Zion, yea, do exceeding abundantly above, all that we ask or think !

The sums we have collected in the last year, we have chiefly employed for the support of the Missionary Seminary in Berlin ; which already has proved a very beneficial institution, and which promises increasing usefulness for the future. There are at present twelve students educated in it ; three of whom we have had the pleasure to know personally, during their residence in Basil ; and have recommended them to the Directors of the Seminary. We shall most cheerfully continue in our co-operations towards the support and enlargement of this Institution, as far as God shall afford us both power and opportunity.

As to what relates to our Society, we have been employed last year in promoting the Redeemer's kingdom within the sphere of our activity, both by printing our periodical publications, and by circulating written accounts among the Members of our Society, for our mutual edification and encouragement. Weak as we are, yet we clearly perceive the blessing of God attending our humble efforts. Our publications are not only read by individuals, but also by smaller Religious Societies, of which we form the centre ; and they have proved, in several instances, a fruitful seed, springing up by the sacred influences of the Spirit of God, to quicken dead sinners, to rouse the drowsy,

to stir up the lukewarm, and to encourage such as are cast down, by the pleasing accounts from various parts of the kingdom of God. Last year we printed 2500 copies of our monthly publication; and we have the satisfaction of increasing their number for 1805. Having inserted several of your Missionary accounts, which were most favourably received by our readers, and being desirous to continue with such communications, we beg leave to request of you the continuation of the Evangelical Magazine and the Missionary Transactions.

JAMAICA.

WE long since intimated our hope, that the persecuting law enacted in Jamaica, prohibiting the poor negroes from enjoying the consolations of the gospel in public worship, would not receive the sanction of the British Government; and we are glad to find that it was, in April, 1804, disallowed by the King in Council. The draft of another bill, on the same subject, was prepared, and transmitted to Jamaica to be laid before the House of Assembly in that island. The house, however, in December last, passed a resolution to the following effect:—"That any attempt to direct or influence their proceedings, in matters of internal regulation, by any previous proposition on what is under their consideration, is an interference with the appropriate function of the house; which it is their bounden duty never to submit to."

The former act being annulled, the pious people of Jamaica have quietly resumed their religious meetings; and we hope that Divine Providence will still protect them in the peaceable enjoyment of their Christian privileges!

Extract of a Letter from an Evangelical Clergyman in Wales.

Sir,

"I AM happy to inform you, there is a very pleasing revival in some parts of Wales. At Aberystwyth, and in the adjacent parts, there are general and powerful awakenings among the young people and children. Some hundreds have joined the religious societies in those parts.

This work first began at Aberystwyth, in the Sunday-School there: in which two young men, under twenty years of age, were the teachers. Soon after the commencement of the school, both teachers and scholars came under serious impressions.

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This work prevails at present over a large district, fifty miles by twenty. In travelling the roads, it was pleasing to hear the ploughman and the driver of the team singing hymns whilst at their work. Nothing else was heard in all those parts. This I can testify, with satisfaction and joy."

UNTUTORED AFRICANS,

Resident in the West End of London.

THE Elders of the Scots Church in Peter Street, Soho, have granted for the above-mentioned object the use of the Meeting-House on the Lord's day, from nine to half past ten o'clock in the morning, and from four to half past five in the afternoon; and also on the evenings of Monday, Tuesday, and Friday, from half past five to seven; at all which times teachers will attend to assist them in learning God's sacred word, and to understand the fundamental principles of the Christian Faith. The public service, on the Lord's day, begins in the morning at seven; in the forenoon, at half past ten; in the afternoon, at two; and in the evening, at half past six.

*Account of the Eleventh Meeting of the London Missionary Society,
May 8, 9, and 10, 1805.*

CHRISTIANS, who have not enjoyed the privilege of attending the annual meetings of this society, can scarcely form an idea of the sacred pleasure and delight which they afford; and they may probably think that the accounts we publish of them are exaggerated: but we can safely appeal to great numbers of ministers, and other friends of the institution, who have frequented the Missionary Festival, either occasionally, or from year to year, that our reports fall short of the truth, and convey but a very imperfect notion of the spirit of love and zeal which animates these meetings, and which continue to attract multitudes of pious and zealous Christians to the metropolis, from all parts of the kingdom. Indeed, if the great object of the society be duly considered; if persons enlightened by the Spirit of God do but seriously reflect on the condition of five hundred millions of Pagans lying in wickedness,—on the neglect of past ages, in not attempting their conversion,—and remark the increasing concern of British and foreign Christians to rescue them, by the preaching of the gospel, from their wretched state;—if we be-

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hold hundreds of ministers, and thousands of their people, assembling, day after day, in the largest places of worship,—and listen to the ardent prayers, the lively praises, and the zealous impressive exhortations uttered on these occasions, we must be excused if our language sometimes border on rapture. Cold, indeed, must be that heart, and insensible to the best affections of a Christian, which feels not itself deeply interested in that generous and disinterested plan which embraces the whole world of ruined sinners, and aims at no less than extending to the ear of every child of Adam that precious name, which is

“ Music in the sinner’s ears,
And life, and health, and peace.”

The first meeting of the Society was held on Wednesday morning, May 8, at Surry Chapel.*

On Wednesday evening the service was resumed at the Tabernacle.

On Thursday morning, at ten o’clock, the members of the society assembled, for the dispatch of business, at Haberdashers’ Hall. This meeting was much more numerously attended than on any former occasion; and proved unusually interesting.

During this service a pleasing circumstance was related: A minister in the country had taken occasion to read to his congregation the last Circular Letter of the directors, including an account of the conversion of four Hottentots in Africa. A young lady was much affected, when she reflected on her long enjoyment of gospel privileges to little or no purpose, when the poor Hottentots immediately received the Lord Jesus as soon as they heard of him. This led her to her knees, in ardent supplication for pardon and grace, which has issued, it is sincerely hoped, in her conversion to God. We trust, this will encourage ministers to make known to their congregations, from time to time, the gracious dealings of God with the heathen.

In the course of this morning’s meeting, many important hints were dropped, by ministers and other gentlemen, of a very animating kind. A spirit of zeal and harmony enlivened the whole, which rendered this service far more impressive and interesting than usual.

On Thursday evening the Society met at Sion Chapel.

At the parish-church of St. Bride’s, Fleet Street, a very numerous congregation assembled on Friday morning.

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* The order of the exercises, and the names of the ministers who led in the public services, in this and the other meetings of the society for public worship are printed, as not being particularly interesting to our readers.

The Missionary Communion, which concluded the public services, was held at Spa-Fields Chapel. The whole of the place below was assigned to the Communicants; but it being foreseen that this could not accommodate the great number for whom tickets had been issued, the upper gallery was allotted to them also. We are sorry to find that both those parts of the chapel were found inadequate to the purpose; so that many communicants, and others, could not obtain admission. The number of persons seeking to enjoy this delightful service, increasing every year, will, no doubt, induce the Society to engage a larger place of worship for the purpose hereafter.

The Rev. Dr. Haweis presided. The Rev. Mr. Kingsbury, of Southampton, delivered an introductory discourse. The elements were distributed by the following ministers: The Rev. Messrs. Wilson, Bull, Paul, Kirkman, Taylor, Barker, Sloper, Bickerdike, Styles, Redford, Jones, Jackson, Fowler, Gold, Evans, Legget, Scamp, Hopkins, Grey, Frost, Adams, Ray, Banister, Hamilton, King, Lacy, and Sabine. Exhortations during the distribution, by the Rev. Messrs. A. Douglas and Steil. The Rev. Mr. Bunting prayed.

Mr. Steinkopff, Minister of the German Lutheran Church in the Savoy, London, delivered an affectionate and impressive Address, particularly stating the beneficial effects produced on the continent by the establishment of the Missionary Society in London. Among these were mentioned:—

A much more general, lively, and active concern for the salvation of the Heathen: their conversion has become a far more prominent object of their supplications; not only in private and in families, but at public prayer meetings, similar to those in England, and which have been instituted in many towns and villages of Switzerland, Holland, Germany, and Prussia. Sums of money, larger or smaller, have been collected in those countries, and are still collecting, for aiding the cause of Missions. Even poor people, widows, and children, have in many instances joyfully contributed their mite. Some hard-working people have begun to lay aside every week some part of their wages for this benevolent purpose. He observed, that on his last tour to the continent, a widow in the French dominions, rich in faith, though poor in this world, entreated him to accept of a dollar for the benefit of the Missions; though that dollar was probably her little all.

Another benefit mentioned was, that several pious young men, stirred up by the zeal of British Christians, have consecrated their services to the work of Missions. A Missionary Seminary has been established at Berlin, from which several promising young men have already proceeded to the work, viz.

Messrs.

Messrs. Palm and Ehrhardt to Ceylon; Ulrecht and the two brothers Albrecht, to Africa; Hartwig and Renner to Sierra Leone; Mr. Schreyure to the East Indies.—Mr. Frey, the converted Jew, received part of his education at Berlin, where there are now twelve Missionary Students.

Mr. S. next adverted to the establishment of the Dutch Missionary Society, and the sending out those excellent men, Dr. Vanderkemp and Mr. Kicherer; which may be justly considered as the immediate effect of the institution of the Society in London.

Another advantage mentioned was,—A very large field of acquaintance has been opened between British Christians and those of the continent: communications, mutually interesting, have been made, which have produced a spirit of union and brotherly affection, of kind participation in each other's weal and woe, of reciprocal prayers, intercessions, and services of love, which did not before subsist.

There are, said he, at present, thousands on the continent who feel most tenderly interested in the prosperity of their English brethren; and very earnestly pray for their Church and Constitution in the present momentous crisis.

It will give satisfaction to the religious public when I add, that, notwithstanding the great apostacy from Christ on the continent, there are many hundreds of truly pious and evangelical clergymen, both in the Lutheran and Reformed Churches, who, both by their preaching and living, adorn the doctrine of God their Saviour; and who have formed amongst themselves several Associations, in order that they may be more closely united with each other in their most holy faith; and that they may more effectually oppose the errors of the day.

This Address made a very powerful impression on the congregation, and was concluded with an expression of the most affectionate wishes for the increase of the kingdom of Christ, and the fuller enjoyment of that communion of saints, which was so sensibly felt on this occasion.

"To these pious breathings," said Dr. Haweis, rising from his seat, "let all the people say, Amen." A loud Amen signified the heartfelt concurrence of the great assembly; and let every reader too say, Amen!

Mr. Joseph Samuel C. F. Frey, a German Jew, who was converted to the religion of Jesus several years ago, and who has been educated for the ministry by the Missionary Society, under the care of Mr. Bogue, delivered an exhortation to the congregation in a very impressive manner: and particularly returned his thanks to the Society for the education he had received at their expense. It was truly delightful to hear one of the children

children of Abraham, from whose heart the veil of unbelief has been removed, declaring, in the midst of Christian ministers and people, "the great things of God." We trust the Lord has raised up Mr. Frey for important service, in bringing into his church many of the lost sheep of the house of Israel. We know not when the time, the set time, to favour this people may arrive: it is our duty always to employ the best means in our power; and our hopes are enlivened by learning, in a Letter just received from Mr. Scholtz at Utrecht, that a Jew in that city, with his wife and twelve children, have become obedient to the faith, and desire to be baptized in the name of the Lord Jesus.

The Rev. R. Hill concluded the solemn and pleasing service by prayer. The congregation departed, blessing and praising God for the opportunity, and longing for the return of so happy a season the following year.

It having been frequently suggested to the Directors, that many friends coming from the country, and others to whom it is not convenient to make an annual subscription, were nevertheless desirous of contributing to the support of the institution, collections were made at all the places. On these occasions a new proof was afforded of the liberality of serious people; and we rejoice to say, that the amount of the collections is at least 600*l.*: a sum that reflects honour on the religious public, and affords great satisfaction to the Society, as an additional evidence that they need not restrain their exertions for fear of lacking pecuniary help.

A circumstance took place at Surry Chapel that was peculiarly affecting:—A poor man, whose heart had been warmed with love to the souls of the Heathen, could not pass the plate without dropping a token of his good-will; but having no money in his pocket, he put in his watch. The gentleman (Capt. Wilson) who held the plate, entreated him to stop and take it back; but the poor man was deaf to entreaty, and passed on. The Directors, unwilling to deprive him of an article which, though of little value in itself, must be of much to the donor, gave notice at Sion Chapel, that he was requested, if present, to come into the vestry, and take it back, the Society being unwilling that such a sacrifice should be made by a labouring man; and adding, that some wealthy friends had promised to redeem it. The man accordingly came in, and modestly resumed his watch; the value of which has been replaced by some of the Directors. This trivial circumstance affords a specimen of that spirit of Christian philanthropy which, we trust, animated the hearts of thousands who attended these exercises. The generous spirit that induced the poor man to give his watch, has inclined

inclined an unknown friend to send a valuable donation to the Treasurer (which is hereby acknowledged) : a letter, in which was written the following line,

1 Chron. xxi. 16.

enclosing a bank note, value

FIFTY POUNDS.

The passage referred to is, "O Lord, our God, all this store that we have prepared to build thee an house for thine holy name, cometh of thine hand, and is all thine own."

Thus is the Society encouraged to proceed in the good work which God has put into their hearts. It seems to be the general opinion of our friends, that the tokens of the Lord's gracious presence were never more sensibly observed. The harmony that prevailed among all the Directors and Members, the assistance afforded to the ministers in their public exercises, the spirit of love and generosity so fully demonstrated by donations from the country and collections in town, the intimation that several more labourers are coming forward, and the universal pleasure and satisfaction expressed by serious Christians at large, all unite in calling upon the Society to pay the tribute of praise to God for his great goodness hitherto displayed, and to trust in him to crown the whole with the desired success.

POETRY.

On the sudden Death of a gay, thoughtless young Man.

BY A YOUNG LADY.

IN life's gay morn, when health assumes the rein,
With florid smiles, and glows in every vein,
Gay, thoughtless youth heeds not the shafts of death,
And madd'ning pastimes waste his fleeting breath;
In idle dreams, by mimic fancy tost,
The soul is sunk, and all the man is lost.
Disease invades, a fever blasts his bloom,
Relentless death commands him to the tomb;
Who, with gigantic strides, and ghastly mien,
Grimly steps forth, and shuts the gilded scene.

Now

Now view his once robust and comely form,
 A lifeless clod, a prey to th' nauseous worm ;
 Lo ! his fond parents all bedew'd in tears,
 Sinking beneath the stroke, and threescore years.
 Silent and sad *they* hang the hoary head,
 And with slow steps approach the much lov'd dead :
 Then brokenly exclaim, with streaming eyes,
Father of love, receive him to the skies.
 See the kind *brother*, pierc'd with tender grief,
 Scorns not to weep, but finds in tears relief.
 There's the fond *sister*, with disorder'd hair,
 Her eyes refuse to weep—but look despair.

From this sad scene, turn, turn your tearful eyes,
 And trace the soul up through aerial skies ;
 To meet her doom, reluctant she ascends,
 And with dire shrieks the vaulted concave rends :
 Aghast, she stands, to hear the mighty God,
 Who worlds on worlds created with a nod ;
 Whose anger burns with just incensed ire,
 Adjudge her over to eternal fire.
 "Depart," he cries, "thou, who didst time employ
 In vanity, and idle scenes of joy ;
 My mercies numberless thou didst abuse,
 My laws didst break ; a *Saviour-God* refuse ;
 Depart, I say, with devils thou shalt dwell,
 To fiery billows chain'd, and thy pavilion, hell."

Think, O my soul, when thou must too appear,
 And from thy Judge, the final sentence hear,
 Ascend to Calvary's crimson'd top, and view
 The sacred fount which must thy soul bedew.
 Let penitential tears increase the flood,
 And give thy heart, thy soul, thy *all* to God.
 Here will I hold, here fix my faith and love,
 And wait my call to soar to worlds above.

NARCISSA.

Reflections and Ejaculations of a dying Christian.

THOU great *Supreme*, eternal Lord,
 Whom heav'nly hosts adore,
 Forever stands thy sacred word,
 Thy promises are sure.

Grant

Grant me once more, before thy throne,
 Thy mercy to embrace,
 Thy goodness and thy power to own,
 And magnify thy grace.

The hour, the solemn hour is come,
 That dooms my flesh to fall ;
 My Maker calls my spirit home,
 I joy to obey his call.

Sharp is the conflict; joy and grief
 Contend within my heart ;
 Strong are the ties, sweet the relief,
 'Tis death, and life, to part.

From life's sad close, how mortals shrink,
 But must the tribute pay ;
 I feel my vital spirits sink,
 My pulse forgets to play.

Celestial prospects open bright,
 My soul is on the wing !
 May Cherubim, array'd in light,
 Conduct me to my king.

With saints and angels I shall join—
 But, ah ! my fainting breath—
 To Jesus, I my soul resign,
 My mortal part—to death.

NARCISSA.

Lord's-day evening, 10 o'clock.

THE
Massachusetts
MISSIONARY MAGAZINE.

No. 7.] DECEMBER, 1805. [Vol. III.

THE JEWISH CAPTIVES.

"THE FURNACE FOR GOLD."

(Concluded from page 205.)

SEVERAL cardinal truths or instructive inferences naturally present.

1. It is evident if the three captives had been under the influence of self-love only, that they would have complied with the king's mandate. For by the circumstances with which they were surrounded, and the personal objects by which they were assailed, they would have gone with the current if under the dominion of self-love. No man under the dominion of self-love ever yet withstood such a current and torrent of selfish motives. As quick as thought or the motion of light, self-love will embrace the object of private honour, profit or pleasure. The objects of self-love are never presented to the subjects of self-love sooner than they are embraced. The sinner perceives and instantly chooses.

2. We infer that some men are the subjects of moral affection, which is totally diverse from self-love, and is therefore *disinterested*. For these worthies, though elevated, flattered and most vigorously assailed by all the motives of self-love, yet remained fixed and inflexible. The mandate of Nebuchadnezzar, considering the peculiar circumstances of these men, promised them riches for poverty, honour for dishonour, the courtly en-

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joyment of the world for painful obscurity, and a life of pleasure for the most bitter death. In a word, the king promised all that the world can furnish for the subjects of self-love, and threatened all the evil that the world can inflict: but to no purpose. Nothing which the world could promise or threaten, could give or take away, was a motive to their compliance. For they loved the honour of God rather than every other object. Their love was stronger than death in the most awful form. They considered their own lives as not valuable or dear compared with the honour of God in a heathen land. They preferred dying for God before living for themselves. But in saying this, we only repeat this sublime sentiment which the godly captives delivered when they were oppressively and scoffingly asked to sing one of the Lord's songs in a strange land: "If I forget thee, O Jerusalem, let my right hand forget her cunning; if I do not remember thee, let my tongue cleave to the roof of my mouth; if I prefer not Jerusalem above my chief joy."

To this inference, the advocates for the religion of self-love demur; and, without proper attention to the subject, unwarrantably assert that it is impossible for any being, however holy, to be the subject of disinterested affection.

The writer of this piece humbly conceives that nothing is necessary except to turn the objector to the Bible and desire him to settle the dispute with Christ and the apostle. For Christ says he came not to seek his own; and the apostle says, Charity seeketh not her own. And that charity is the fulfilling of the law. What can be more decisive?

Surely, in the view of these authorities, it is rather presumptuous to deny the possibility of disinterested or impartial affection, for inspiration supports it.

If the objector denies the possibility of disinterested affection, on this principle, that every affection has its object, we really pity his mistake. For we hold that disinterested affection terminates on the best object and on the best interest of the universe. If impartial charity is reprehensible, it is because she prefers a dollar to a cent, a bar of gold to a grain of gold, and the glory of God to the private, personal interest of any individual, not excepting self. We know that the three worthies like Moses had respect to the recompense of reward. But let it be remembered, that the heavenly reward is of such a nature, that self-love cannot relish it; and that no affection except self-denial can realize it. Hence, says Christ, Except a man deny himself and take up his cross and follow me he cannot be my disciple. Submission precedes the evidence of being Christ's disciples. In a word; when the objector will make his peace with the Bible, any further answer to his plea will be

be superseded. But if he will not go to the Bible, let him go to the table of common sense, and if possible, describe a religion of self-love, which is of a different nature from both selfishness and disinterestedness. For we believe and assert, that there is no moral medium between selfish affection and disinterested affection. The compromising, compounding theory of self-love is but a delusion. No man can love God supremely and his neighbour with the love of equality, except with that disinterested affection which estimates moral objects according to their value.

3. We infer from the noble spirit of the three children, that they have had but a few real followers in any period of the world. However gloomy the consideration, Christ's flock has been and is still a little flock. The love of personal honour, opulence and pleasure governs the generality of mankind, if not the most of professors, and even the most of ministers. Alas for the day in which we live! "For all seek their own, and not the things which are Jesus Christ's," is but too applicable to our times. The love of riches is strong enough to make many idolaters.

4. If there was no danger on the whole attached to the spirit of the three characters, we have contemplated, as we see from their perfect safety in the midst of the sevenfold heated furnace, where they enjoyed the company of Christ and perfect soundness, we infer that Christians have the best encouragement to persevere in ways of holiness. For though the days of miraculous agency are past, the seasons of divine faithfulness are not; and who is he that will harm us if we be followers of that which is good? He who vigilantly descended into the furnace and protected those worthy souls amid the consuming flames, who gave them, while enveloped by the most intense heat, a free and salutary respiration, and suffered not a hair of their heads to be injured or hurt, and consumed the king's intrepid guard who committed them to the fire, will support and protect all the friends of his kingdom.

Go, trembling Christian, to the plains of Dura. Behold the golden image whose lofty head envied the elevation of the stars. Attend to the sovereign mandate of the king, which obliged the millions of his subjects, the poor captive Jews not excepted, to prostrate themselves at the dedication. See the devout firmness of the king's three favourites, refusing on the penalty of being burnt alive, to move a joint of their bodies in token of submission to the gilded idol. See the king's guard instantly involved and wrapped up by the devouring flames as they approached the furnace, while the godlike captives descended as volunteers safely down into the centre of the glowing fire. Here behold them still in company with the
Son

Son of God, whose ineffable brightness outshone the furnace, and suspended the sensation of heat. Now attend the astonished king when he approaches the furnace to discover the event. For he says with a trembling voice ; " Lo ! I see four men loose, walking in the midst of the fire, and they have no hurt ; and the form of the fourth is like the Son of God. Then Nebuchadnezzar came near to the mouth of the burning fiery furnace and said, Shadrach, Meshach, and Abednego, ye servants of the Most High God, come forth and come hither. Then they came forth out of the midst of the fire, and the princes, governors and captains, and the king's counsellors being gathered together, saw these men upon whose bodies the fire had no power, nor was a hair of their heads singed, neither were their coats changed, nor the smell of fire had passed on them."

Now what is the consequence of this divine interposition ? The king is deeply impressed and compelled to honour God. Then Nebuchadnezzar said, " Blessed be the God of Shadrach, Meshach and Abednego, who hath sent his angel and hath delivered his servants that trusted in him, and have changed the king's word, and have yielded their bodies that they might not serve nor worship any God except their own God. Therefore I make a decree that every people, nation and language, which speak any thing amiss against the God of Shadrach, Meshach, and Abednego, shall be cut in pieces, and their houses shall be made a dunghill, because there is no other God that can deliver after this sort." What a decree from a heathen ! How amazing the event ! It is of the Lord, who is wonderful in counsel and excellent in working. It is the Lord, who makes peace and creates evil, and who makes the wrath of man praise his holy name. Take courage, my Christian friends, for God who supported his friends in the furnace and brought good out of the evil of Babylon, and thus established his name among the heathen, will support you, if like these excellent men you choose the path of duty and leave the event to the administration of Heaven. Surely this is the Lord's doing, and it is marvellous in our eyes. We have nothing to fear, except ourselves ; nor need we fear ourselves, if the Lord be on our side.

5. We infer the criminality of all persons who plead the difficulty of supporting the cause of truth in times of great temptation. Thus our first parents plead, though it was impossible for the serpent to injure them, except by their own consent ; and thousands of their foolish progeny have followed their wicked example. The poor man pleads his poverty, the rich man his wealth ; the man of business his urgent concerns at home and abroad ; the youth pleads the ardent temptations of his

his years ; the aged person pleads the infirmities of his body and the debility of his mind. Those also who are the subjects of adversity plead that their oppression is too great to permit the habit of proper contemplations. Those, likewise, whose lot in life is cast among the gay, thoughtless, and irregular class of men, plead the impossibility of redeeming their time. Parents plead that they cannot govern their children, in consequence of the frequency of bad example presented by others ; and children plead that their parents are too strict and rigid. Thus all descriptions and ages of persons who do not live according to the spirit of the gospel have their excuses at hand to exculpate themselves from blame. But alas, it is all delusion ! for temptations will never touch us if we do not touch them. They will never approach us to our damage if we do not court and embrace them. Providence tempts no one to evil ; but we are tempted when we voluntarily embrace the evil which was designed to give us the opportunity to honour God by rejecting it, as Joseph did when he left his garment in the hands of his loveless and impure mistress, but nobly retained and supported his virtue. We always surrender to evil before we are taken by it. Strictly speaking, the captives of Satan are volunteers, who desert from God and Christ. If any persons ever had occasion to plead the force of temptation as an excuse for compliance, the three captives of Babylon might be mentioned. But the temptations which assailed them in the most vigorous manner, were we see but mere occasions for the bright display of their integrity. The more they were tempted, the more they manifested the excellency of religion. Let us then like those lovely characters take the advantage of desperate times, & times of temptation. The furnace is for gold ; and to overcome ourselves is the only way to conquer all our enemies. But alas ! if we yield, the furnace of God's wrath will be our portion.

FOR THE MASSACHUSETTS M. MAGAZINE.

OBSERVATIONS ON JEREMIAH XVII. 9.

"The heart is deceitful above all things, and desperately wicked ; who can know it ?"

No. V.

(Continued from page 221.)

IN the last number, remarks were made on the self-deception of wicked men, in a state of moral stupidity, with respect to the nature and performance of duty. Remarks will now be made on

on the pleas and excuses suggested by their deceitful hearts, for their neglect of the divine requirements.

Notwithstanding wicked men are willing to perform several branches of duty in an external manner, and indeed *do* thus perform them, with considerable exactness; yet it is true, generally, that they live in the habitual neglect of some of the divine commands, and often neglect others, either in whole or in part. For such neglect, how busy are their minds, under the influence of a deceitful heart, in framing excuses, at once stupifying to the conscience, dangerous in their tendency, and often destructive in their consequences!

Although the external performance of the divine commands does not constitute the spirit or real nature of duty, yet when duty is performed in spirit and in truth, suitable expressions in the outward conduct will accompany it. This must be admitted as a general truth. Must not the heart then be exceedingly deceitful as well as wicked, to devise pleas and excuses for neglecting to worship God with the body, or externally to perform the things which he says?

Do we not sometimes hear suggestions like these? "True religion consists in inward feelings and strong impulses of the mind; in zealous and high affections, &c. These things we often experience; we are persuaded, therefore, that we are born of God and are the objects of his love. Of course our situation is safe; for whom God loves, he loves unto the end. Where, then, is the necessity of being scrupulously careful and exact in the external performance of the duties of morality, or even of religion! However they may be of some importance to the good order and happiness of society, yet they cannot be necessary to salvation. However it may be wrong, in some degree, to neglect them, yet as this neglect is owing to remaining imperfection in God's children, it will be overlooked or forgiven by him who delighteth in mercy. Since we have the root of the matter in us; since we have religion enough to ensure our salvation, we mean not to trouble ourselves about unessential matters." Such, for substance, are the pleas and excuses made by some in vindication of themselves for their neglect of the externals of religion and morality. Deluded, unhappy, miserable men! How deceitful and how wicked must be their hearts to reason thus! However the nature of true religion consists in internal exercises, and however we cannot hold experimental religion, rightly understood, in too high estimation, yet to place confidence in high internal feelings, and strong impulses, &c. to place dependence on supposed past religious experiences, and confidently to expect eternal life as the consequence of *them*, when we feel little or no anxiety to keep our hearts in a holy and humble frame, nor to maintain the works of morality

morality and religion in our lives, nor to press forward in a Christian course with fortitude and perseverance; a state of mind like this, how delusive, how dangerous!

Then, said the psalmist, shall I not be ashamed, when I have respect to all thy commandments. And, said the apostle John, blessed are they that *do* his commandments. And he that saith I know him and keepeth *not* his commandments is a liar, and the truth is not in him. Let us not be so led away by the deceitfulness of the heart, as to imagine that we have any suitable respect to the commandments of God, unless we practically regard them.—To be more particular;

How many are there who make groundless and sinful pleas and excuses for their neglect of family prayer, baptism and the Lord's supper! Can it reasonably be doubted that family prayer is a duty incumbent on heads of families? Since God requires his rational creatures to pray with *all* prayer, is it not evident that family prayer is included in the requirement? and especially as prayerless families are connected with the heathen as objects of God's displeasure, and threatened with the awful visitation of his fury. "Pour out thy fury upon the heathen that know thee not, and upon the families that call not upon thy name." Family prayer or worship is evidently a very important duty; and surely it is a most reasonable service and blessed privilege. As for baptism and the Lord's Supper, these are unquestionably divine institutions. They have upon them the stamp of *his* authority, who has an undoubted right to command, and who will be obeyed. The great God of heaven will never see his holy institutions disregarded as an unconcerned spectator.

Were, then, a practical regard of them attended with ever so much inconvenience and pain, it would be the part of wisdom as well as of duty thus to regard them. We ought to be willing to take up any cross, when required, be it ever so heavy, and to submit to any yoke or burden, be they ever so grievous. But how far from being a heavy yoke and grievous burden are the institutions under consideration! To comply with them requires no exertions painful to the body. It is a service at once reasonable and easy. Whence is it, then, that these duties are by so many neglected? Have they no pleas and excuses to make for their neglect? That they indeed have pleas and excuses in their own minds for their neglect of these branches of duty, is not to be questioned; for did not *these* exist, *these* would undoubtedly be performed, when existing circumstances would admit of it. We never neglect a practicable duty when we have no objection to the performance of it, nor do we ever, perhaps, neglect a duty, without having some plea or excuse to make for our delinquent conduct. Is it not the lamentable

lamentable and awful case with many, that they live in the habitual neglect of the duties under consideration, and yet feel little or no disturbance of mind from conscious guilt? Are there not numbers of this description, who appear to feel as if they were excusable for their neglect of these duties, and were not sinning against God and their own souls? O dreadful delusion, awful stupidity, alarming condition! But should they, at particular times, experience reproof of conscience, and be exercised with uneasiness and alarm on account of their neglect of these duties; and should the Spirit of God on particular occasions urge them to a compliance, so as to make them like Felix tremble, how often do they have recourse to their vain excuses, their refuges of lies, to quiet the clamours of conscience, and to seek a dangerous repose.

A plea, frequently urged by wicked men for their neglect of prayer and the special ordinances of the gospel is, that in order to an acceptable observance of these institutions, regeneration or holiness of heart is necessary, but as they are not the subjects of regeneration or holiness of heart, it cannot be their duty to pray, &c. "God heareth not sinners; neither circumcision availeth any thing, nor uncircumcision, but a new creature." "Since we are not in a situation rightly to perform these religious services, it cannot, under existing circumstances, be our duty to perform them."

Notwithstanding wicked men are very prone to consider obedience as consisting in external performances, and duty as being done when the externals of religion are performed; and notwithstanding they make a very incorrect and erroneous estimate of the religious affections of the inner man, yet it is not unfrequently the case that they urge a plea like that above stated, for their neglect of prayer and the special institutions of the gospel. As this plea is, perhaps, more frequently urged than any other, and seems to carry with it more plausibility and weight, it is deserving of particular consideration.

Wicked men must be excused for neglect of family prayer, of baptism and the Lord's supper, because their hearts are not right with God; because with such dispositions as they now possess, the performance of these duties would not be acceptable in the pure eyes of the Divine holiness! If, in their present situation, an external observance of these duties would be unacceptable and even displeasing to God, surely it cannot be their duty to observe and do them! This seems to be the spirit of the plea or excuse, which wicked men often make for their neglect to worship God in their houses; for their neglect to have the name of Jesus named upon them, and for their neglect to remember him at the communion table, in the celebration of the holy supper. By this plea or excuse, they appear,

in

in a great measure, to satisfy conscience, and to settle down in a state of moral ease and security. O the deceitfulness of the heart! What is the nature of this plea or excuse? what is its real language and import? Is it not this; that because wicked men are not reconciled to God, therefore they are excusable for not praying to him, and excusable for their neglect of baptism and the Lord's supper; that because the performance of these duties with wicked and hypocritical hearts would not be acceptable in the sight of God, they are not under obligation to perform them in truth and sincerity? Such is the nature of the most forcible plea or excuse made by wicked men for their neglect of the duties under consideration! How unreasonable, how sinful, and how affrontive to that God, whose ways are always equal, and whose commands are all holy, just and good! And how astonishing that it should satisfy the minds, even of the most stupid!

A kind and excellent father requires of a child a reasonable and easy service; but the child refuses to obey. What plea or excuse can the child make for its disobedience, which would be satisfactory to the father? Were he to say that he was unwilling, or did not choose to perform that service, would this be satisfactory? Were he to plead that he was so much opposed to his father, and so much disliked the service which he required of him, that he could not feel willing to perform that service, would this be satisfactory? Or were he to plead, that with his present temper of mind, he could never perform what was required of him willingly, or with a filial and obedient disposition, and therefore he ought to be excused, would this plea satisfy his father? The answer is very obvious. The father, so far from being satisfied with pleas of this kind, would view them, in the highest degree, as unreasonable, as an insult offered to his authority, and as greatly adding to the crime of his child's disobedience. The more pleas or excuses he were to make of this kind, the higher would the guilt and ill desert of the child arise, and the greater would be the just displeasure of the parent against him. Must it not immediately be seen that this child deserves correction, not only for his disobedient conduct, but for the pleas which he is supposed to make in justification of it? Yet, the conduct of this child is but a mirror, in which, those, who restrain prayer before God, and neglect the special ordinances of the gospel, may see, in some measure, what manner of persons they are. By looking into this glass, they will behold the reflected features of their own character. Instead, then, of soothing their deceitful hearts with the idea that they have not sinned, how does it become them to contemplate with great astonishment, the long suffering and forbearance of God with them in their continued disobedience,

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and their impious pleas in justification of it ! How wonderful is it that the divine patience with them is not at an end, and that they are not cut down as cumberers of the ground !

The deceitfulness of the heart is not to be applied exclusively to the neglect of the duties under consideration. It will apply to all other neglected duties. Nor are the pleas and excuses which are made for the neglect of *these*, less unreasonable and impious than the pleas and excuses which are made for the neglect of *those*. Nor is the application to be made to wicked men only. The external performance of these duties may be neglected by good men, at least, for a season. This, we doubt not, is sometimes really the case. And such characters, it is presumed, have pleas and excuses to make for this, their delinquent conduct. But because they are good men, and obey in some measure the divine commands in spirit and in truth, are they, therefore, excuseable for their neglect of these duties, and for the excuses which they make for this their neglect ? So far from it, that they are more blameable in the view of God on this very account, or because they are good men. They are blameable, also, in their own view. They know, and sometimes very sensibly feel that their excuses are altogether unreasonable and exceedingly sinful. And hence they are sometimes affected by distressful and agonizing emotions of soul. A sense of their duty and the gracious influences of the Holy Spirit upon their minds, urge them to a practical observance of these neglected duties ; but Satan, in concurrence with the remaining corruptions of their still deceitful hearts, pull and keep them back ; and how long this may be the case, we presume not to determine. But is it not reasonable to believe, that the old deceiver and the existing lusts of their hearts will not long prevail against their sense of duty ? Must we not conclude that the time cannot be far distant, when those, who are the real friends of God and religion, will manifest that they are indeed such, by an external compliance with these, and all other neglected duties ?

Such characters are entreated to suffer a word of exhortation and affectionate address.

Dear brethren ! why do you stand still as did the Israelites at the Red Sea, when the enemy was pressing upon them behind ? God commands you as he did them, by the mouth of his servant, to go forward. Let not the sea nor any discouragement dismay you. Say not there is a lion in the way ; a lion in the streets. Give encouragement to no objection to duty which may arise in your wavering and anxious minds. Treat all your discouragements, not as your friends, but as your worst enemies. Hate them ; oppose them, and declare irreconcilable warfare with them. Resist the devil and he will flee from

from you ; and resolve that you will, in future, by the grace of God, walk in all the divine ordinances blameless. Openly repair to the standard of Christ your leader, by publicly professing his name and explicitly espousing his cause.

How can you find it in your hearts to postpone to a future season, a declaration before the world of your attachment to your Saviour ! Can you contemplate the beauties and the glorious excellencies of his character ; can you, in imagination, repair to Calvary, and there behold him bleeding, agonizing, dying on the ignominious cross in your behalf, that you might be saved from death and inherit everlasting life—Can you contemplate these things and not feel your souls drawn forth with that love to your Saviour, as sweetly, irresistibly to constrain you to do whatsoever he commands you ? Dear brethren, be entreated no longer to delay the performance of those commands, which, as a yoke are easy, and as a burden, light ; lest while delaying, death should come upon you by surprise.

How uncertain is your life ! It hangs upon a brittle thread, which is liable to break by the slightest touch, or the gentlest breeze. O then be persuaded to embrace present opportunity, to do whatsoever Christ your Saviour enjoins.

Nor let impenitent sinners vainly imagine that any consideration will excuse them for their neglect of the duties under consideration. This their neglect is altogether inexcusable and unspeakably criminal in the sight of the all holy God. What mean ye then, O self-deceivers ! Awake ; arise ; call upon God, repenting in dust and ashes, and complying with his holy institutions, that ye perish not.

(To be continued.)

SILAS.

To the Editors of the MASSACHUSETTS M. MAGAZINE.

GENTLEMEN,

IF the following address to a young person should receive your approbation, you will please to present it to all, who have access to your valuable Magazine.

C. H. I.

BELOVED FRIEND,

AS you look abroad, you observe different characters. Some are virtuous, useful and respected : Others are vicious in various degrees ; their characters are disreputable and their example pernicious. You observe different opinions respecting the truths of divine revelation. You see some seeking felicity in one pursuit, and others, in very different pursuits.

suits. These things render your present situation peculiarly trying and interesting ; for should you become the companion of the wicked, copy their example, imbibe their pernicious sentiments, and live in vice and impiety, you will prepare for disgrace here, and endless misery hereafter.

The wise man gives you this advice, *My son, if sinners entice thee, consent thou not.* But would this advice be given, if you were in no danger of being enticed ? Would Solomon warn you not to comply with the enticements of the wicked, if they never enticed or attempted to draw others into the practice of iniquity ? Does he not affectionately warn you against what often takes place ? Is it not common for persons to desire others to associate with them ? How few are willing to be alone in any pursuit. Even the totally selfish person desires associates, that he may live in sin, or pursue vicious practices, with more credit and satisfaction. To be alone, would be more disgraceful in the view of the world. And if others, instead of living in sin, should seriously and earnestly engage in religion, it would exceedingly perplex and disturb his mind ; for it would powerfully tend to convince him of his own awfully criminal and dangerous situation. He would be led to consider that without holiness, or vital piety, he must inevitably perish. To prevent, if possible, this conviction and the painful feelings, which attend it, he entices others to associate with him in the practice of iniquity. The more numerous his companions become, the more easy and secure he feels. Hence you may be warmly solicited to join with the ungodly, the openly vicious and profane.

As the wicked hate the ways of the upright, and are highly pleased with their own manner of life, hence they will zealously entice you to walk with them ; for if they can prevail on you to comply, it will help to confirm them in their pleasing views and pursuits.

Many have been enticed. Some young persons have appeared for a time to be serious and desirous of knowing and embracing the truth : But by falling into the company of vicious, unprincipled persons, or of those who deny the essential doctrines of the gospel, they have been enticed to indulge themselves in vicious practices, or to embrace pernicious sentiments. By degrees, their minds have been corrupted ; they have lost their serious impressions and concern about futurity ; and have become awfully hardened in wickedness.—Revelation teaches us to expect such events.—*There shall come, in the last days, scoffers, walking after their own lusts.—Men shall be lovers of their own selves—lovers of pleasures, more than lovers of God ; having a form of godliness, but denying the power thereof.—These also resist the truth, men of corrupt minds, reprobate concerning the faith. When they speak great swelling words of vanity, they allure through the*

the lusts of the flesh, through much wantonness, those that were clean escaped from them who live in error. While they promise them liberty, they themselves are the servants of corruption. There shall be false teachers -- who privily shall bring in damnable heresies. And many shall follow their pernicious ways.

It is now a period of peculiar exertions on the part of the wicked. Three unclean spirits (Rev. xvi.) are now abroad in the earth, enticing and corrupting many; leading them to cast off all restraint, and fulfil the desires of the flesh and of the mind. We are informed that these evil spirits will have great success in promoting wickedness, and combining men against the Almighty. Hence you may be in great danger of being enticed to follow a multitude in the paths, which lead to final ruin. And very artful methods may be used to seduce and ruin you.

You may be enticed by very insinuating discourse. Your enticers may profess great regard to your welfare, that they wish you to enjoy yourself, to be freed from superstitious notions, and to conduct more nobly, than to be influenced by enthusiastic priests, or bigoted parents. They may insinuate, that by spending considerable time in reading the Bible and other devout books, in prayer, and in meditating on death, judgment, and eternity, you will become gloomy, precise, and superstitious, so as to love the enjoyments of the present life, and prevent your being so agreeable companions, or so useful members of society. They will also make you believe, if possible, that if you be not very exact in religious duties, nor strict in religious sentiments, you will be more beloved and esteemed, more useful and happy. By such discourse, they may entice you to renounce the practice of vital piety and Christian virtue.

To gain your affection and confidence, they may further suggest, that the way to heaven is not so strait and narrow, as some represent; that you need not fear but God will be merciful to you, if you live peaceably with your neighbours; if you make it your aim to do to others as you would wish them to do to you; and endeavour to fulfil your promises, to be kind to the poor, and useful members of society. Instead of insisting that your heart must be changed, that you must love God supremely, live by faith in his Son, and do all to his glory, in order to have acceptable morality and enjoy his favour; they may flatter you that all will be well, if you love yourself, and really seek your own interest. Self-love, or a regard to your own happiness, they may represent as being the essence of religion, and wholly discard the necessity of disinterested, impartial affection, to prepare you for the paradise of God.

Very probably they will attempt to prejudice your mind against the doctrines of the gospel, and the professors of religion.

Their

These doctrines they will represent to be unreasonable and inconsistent ; and those who embrace them, to be persons of moderate abilities, of a narrow and contracted way of thinking, and destitute of extensive information, or, at least, under the influence of bigotry and illiberal feelings. If you do not embrace those as Christians, who reject the fundamental truths of the gospel, and consequently, in effect, reject the gospel, you will be branded as illiberal, bigoted and censorious. Your enticers will abundantly plead for charity and liberality of sentiment. They will often repeat that a man is nothing, except he has charity. This is indeed true ; but not in their sense of the expression. A man is nothing, in the sense of the apostle, except he has holy love. But it is not true, that a man is nothing, except he be so liberal, or rather loose in his religious sentiments, as to think that men, generally, are going to heaven, whether they embrace or reject the essential doctrines of the gospel. *For he that believeth shall be saved, but he that believeth not shall be damned.*

You may be enticed to reject gospel doctrines, by hearing them grossly misrepresented. Some may speak of total depravity as though it consisted in something else besides voluntary wickedness of heart ; and represent it in such a light as to excuse men for their impenitence and unbelief. They may describe the doctrine of election in such a manner as to lead you to suppose that some will be saved, even if they do not repent ; and that some who do repent, must perish because they are not elected. And in speaking of other doctrines, they may insinuate that these deprive men of moral agency and turn them into machines. If you listen to such misrepresentations, you may be soon led to disbelieve and reject these doctrines, and the whole word of God. Some may spare no pains to prevail on you to do this ; for then you will not be restrained by a consideration of a judgment to come, and an endless punishment for all who continue impenitent and reject the Saviour ; but you will be prepared to become more licentious and irreligious.

If other methods fail, they may raise the loud laugh, or use the contemptuous sneer, and the pointed ridicule to prevail on you to renounce the society of the godly, and dismiss all serious concern about futurity. This may be their most powerful weapon, their most successful method of attack.

If you should be enticed in either of these ways, you may impartially attend,

In the first place, to the character of those who would entice you. Can they be your real friends ? Can they seek your true interest, your endless felicity, in wishing you to engage with them in the practice of iniquity ? *The wages of sin is death.*

You

You may find a momentary satisfaction in vain pleasure and vicious pursuits. But disappointment, remorse and misery soon succeed. Of this, your enticers must be sensible. Their own consciences, if allowed to speak, would remonstrate both against their own conduct and against your complying with their wishes. They know that they are not actuated by benevolent affection, that their views are not honourable, but base and criminal, when they entice you to unchaste and licentious conduct. Can you esteem him your real friend, who solicits you to commit abominable wickedness?

Your enticers would be glad to prevent your earnest attention to the one thing needful, they would prevent your securing the salvation of your soul. Can you then regard them as your best friends, when they would draw you into scenes of vanity and sensual pleasure, entice you by their evil example, and make you believe there is no need of being fervent in spirit, serving the Lord? Can you embrace those as your best friends, who would prejudice your mind against the doctrines of the gospel, perplex you with their false reasonings against the scriptures, and deride your serious concern about futurity? Who give the clearest evidence of being your real friends, those who would flatter you to live in vice and sensual pleasure; or those who would persuade you to repent, become truly wise, and walk in the ways of pleasantness and the paths of peace? Will a real friend flatter you in an evil way, in the path which leads to endless death? or will he tenderly warn you of the awful consequences of vice and impiety, and urge you to flee from the wrath to come, by timely repentance?

One who is now very free and abundant in his professions of regard to you, may soon become your bitter enemy. Even while he is enticing you to gratify his lustful, sensual desires, he may inwardly despise you; he may view you with contempt, as being weak, easily enticed and duped by flattering professions; and he may soon upbraid and reproach you.

2. Consider what cause they promote, who would entice you to commit iniquity. Is it the cause of truth and righteousness, or the cause of error and impiety? Do they advance the kingdom of the Redeemer, or the kingdom of the evil one? Are they engaged to save, or to destroy their fellow-men? By their works you shall know them. If they were humble and prayerful; if they delighted in God's word and remembered his Sabbath to keep it holy; if they recommended religion, and earnestly entreated you to be penitent and humble, to embrace the Redeemer, and be zealous of good works, they would then give evidence of being friends to the cause of Christ. They would then claim your affection and confidence. But when their conduct is the reverse of this, you may easily judge what cause

cause they promote, and whether it will be wise and safe to place yourself under their direction.

3. Impartially consider what they advance against the religion of Jesus Christ. It is not true that pure religion will make you unhappy, or deprive you of real enjoyment. But the more fervently you love and serve the Lord, the more you will experience that peace of God, which passeth all understanding, and rejoice in hope of the glory of God. Carefully guard against the artful insinuations of your enticers, lest you should be prejudiced against the truths which God has revealed. When it is said that the doctrines of the gospel are unreasonable and inconsistent; let the charge be candidly examined, for it may spring, not from enlightened, impartial reason, but from a depraved heart. While persons live in sin, their reason or judgment is biased and partial. It views objects through a false medium. It is prejudiced against every thing, which opposes the views, or condemns the feelings of a proud and selfish heart. Let it be duly noticed, that the heart of the impenitent is wholly selfish, and ardently seeks self-aggrandizement and supremacy; and that this temper of the heart both biases and blinds the reason, and can you wonder that the impenitent exclaim against the doctrines of the gospel as unreasonable? The fact is, they consider these doctrines unreasonable, because directly contrary to the feelings and wishes of their hearts. As they think their own selfish feelings to be right and reasonable, hence whatever directly opposes them, they term unreasonable. Hence it is easy to see why they speak against total depravity, and regeneration by special grace, for these doctrines destroy their supposed goodness. These and the other essential doctrines of the gospel tend to humble them to the dust, to defeat their selfish schemes, and bring them to feel and acknowledge their absolute dependence on a sovereign God. But the selfish heart exclaims against this as unreasonable; and appeals to the selfish, depraved feelings of others, that all these doctrines are unreasonable and inconsistent.

To be secure against misrepresentations of gospel doctrines, you must, my friend, become deeply convinced of your own depravity of heart, and be disposed to receive the truth in love. By attending faithfully to the divine law, which requires you to love God with all the heart, and your neighbour as yourself, you will see that your heart is deceitful above all things and desperately wicked. Then you will feel that your conduct has been wholly unreasonable in exercising such a wicked disposition, or having such a wicked heart. At the same time, you will be fully sensible that there is nothing unreasonable in the Scripture's declaring the total depravity of the impenitent heart;

heart ; for you will see that it declares what is plain fact. You will also feel, if you be penitent and humble, that there is nothing unreasonable in having the heart renewed by special grace ; nor in God's having eternally purposed to have mercy on whom he will of those, who justly deserve endless misery for their sins. That salvation is freely offered to all who hear the gospel ; and yet that none can be saved without special grace changing the heart, must appear entirely reasonable to you, when you impartially consider and feel that the impenitent have not the love of God in them, but hate both the Father and the Son, and will not come to Christ, that they may have life. Beware then of rejecting doctrines, merely because some term them unreasonable, lest you should in this way reject eternal life. For you cannot be saved, except you believe the gospel, or receive it in love. And how can you do this while you view its essential doctrines as unreasonable, and reject them, *as such*. No humble, penitent sinner will treat the gospel in this manner ; its peculiar doctrines are the delight and food of his soul.

4. Consider the pernicious tendency of listening, even in a small degree, to the enticements of the wicked. This will be holding a parley with the temptation, when it ought to be instantly resisted. If you listen to your tempter, when he artfully pleads, "*There can be no great harm in once complying with my wishes, or once indulging in the forbidden pleasure ;*" you will very probably be ensnared before you are sensible of your danger, and be involved in shameful, distressing consequences. Hence you must reject, with abhorrence, the first enticement to commit iniquity. The first sinful desire you must check, if you would keep yourself pure, and avoid final disgrace and ruin.

Solomon observes that *the beginning of strife is as when one letteth out water*. The same may be observed of sin. The beginning may be small ; but by indulgence, vicious habits are soon formed, and a person becomes notoriously wicked. The broad river is at first but a small brook. But in its course, it keeps increasing, until it bears down all before it. At first, it might be easily stopped or turned out of its course ; but it is in vain to attempt this, after it has become a mighty river. So,

"Ill habits gather by unseen degrees,
As brooks run rivers, rivers run to seas."

Ask the condemned malefactor, how he came to his unhappy end ; and he will probably answer, that he began his career of wickedness by listening to the enticements of others, and joining with them in some vicious, sinful practices, which appeared small. He began by stealing a little fruit or some trifling thing ; or by indulging a little in lewdness, unchastity, or in-
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temperance.

temperance. His heart was then tender ; and his conscience remonstrated, so that he had inward checks against going thus far in wickedness. But by continuing to listen to enticements and yield to temptations, his heart became more hardened in iniquity ; and his conscience greatly ceased to remonstrate, so that he proceeded in sinful practices, until he brought himself to a shameful, unhappy end. This is the awful consequence of listening to enticers, or to those who would tempt you to commit iniquity. Will you then listen to such ? Will you comply with their sinful desires ? How lovely was the conduct of Joseph ; how noble was the declaration of this pious young man, when strongly enticed ! May you ever keep his example and words in view ; *How shall I do this great wickedness and sin against God ?* The least sin is a violation of his law, a contempt of his authority, and exposes you to his endless displeasure and wrath. So that if your consenting to the enticements of others should not ruin you in this life, yet remember,

5. That God will bring you into judgment, with every secret thing, whether it be good or evil. *Be sure your sin will find you out*, however secretly it is committed. You can conceal nothing from Him, who beholds you continually, and clearly sees all the desires and exercises of your heart. In the most retired place, and in midnight darkness, his eye is upon you. *The darkness hideth not from him.* O cherish a deep sense of his continual, holy inspection. Deeply feel that he will bring you into judgment, and make known to the whole world all your sinful conduct. How will sin then appear ? How will lewdness, unchastity, and intemperance then appear ? How will stealing, lying, and profane swearing then appear ? How will it then appear to have enticed others, or to have complied with the wishes of those who sought to seduce and ruin you ? How must you feel to meet your associates in wickedness at the bar of God ? O the keen remorse, the anguish and despair which will then fill the mind of every impenitent sinner ! How dreadful will your condition then be, if you have listened to the enticements of others, and died in your wickedness ! Those who now flatter, caress, and entice you, will join in despising you ; all holy beings will forever condemn and abhor you ; and the infinite God will sentence you to endless misery.

6. Consider, on the other hand, the happy consequence of being penitent, living in the fear of God, and resisting temptation. You will then honour and praise your Maker, and enjoy his peculiar favour. You may be the happy and honoured instrument of saving some one or more of those who would entice and ruin you. How lovely does the young person appear, who nobly resists temptation, and plainly shews the enticer his abominable wickedness, and then affectionately entreats him to repent

pent and seek forgiveness of God, that he may be blessed forever. O that we may have many such instances ! Should you be the instrument of thus saving one who sought to ruin you, how great would be your and his joy in the present life ? How highly would he approve your virtue, benevolence and faithfulness ? With what rapturous joy would you meet in heaven ; and how exceedingly would you both rejoice in the grace of God, which is manifested in his salvation, and in making you an instrument of effecting it ! But if you should not be the instrument of leading him to repentance, by expressing your abhorrence of his conduct and entreating him to repent, still you will meet him at the bar of God, with a clear conscience, and neither be partaker of his guilt, nor accessory to his ruin. O then, my friend, exercise unfeigned repentance. Embrace the Saviour. Live in the fear, and to the glory of God. Resist every temptation. Let no one entice you to evil. The friendship of God will be infinitely better than that of the world. He will support you in life ; he will comfort you in death ; and in the final judgment, he will own you as one of his peculiar people, and admit you to everlasting glory and blessedness.

REMARKS

On the Providence of God in bringing Sinners to Christ.

BEFORE men believe in Christ, they are providentially placed where they can have some knowledge of him. He is held up to view in his written word, and in a preached gospel. God, who exercises a universal providence over all things, so disposes of events, as that sinners are sometimes placed where they can have a view of Christ, when they have no design of receiving him.

They sometimes read the Holy Scriptures, hear the gospel preached, and see the death of Christ commemorated. In attending upon these means of instruction, they may be influenced by curiosity, by the force of habit, by the example of others, by a regard to their own reputation, or by a design of recommending themselves to God by external obedience ; but still they are under the control of Divine Providence.

One is curious to hear a new preacher. Another is brought to the house of God almost every Sabbath merely by the force of habit. One considers it reputable to attend public worship on the Lord's-day, and, in attending, he imitates the example of some who are honourable. Another is convinced that religion is necessary in order to happiness, and he frequents the
house

house of God, and attends upon means of religious instruction; but is ignorant of his own heart, and forms an opinion of himself by the regular part of his outward actions. But whatever motive sinners have in hearing the gospel, God providentially places them where they can have some knowledge of Christ.

It is sometimes happy for sinners, that they are placed where they can have a view of Christ. He sometimes looks upon them in mercy, renews their hearts, and prepares them to receive him. How happy was it for Zaccheus that he was nigh where Jesus passed along. Having heard much of the fame of Jesus, he had a great curiosity to see him, and ran and climbed up into a sycamore tree, nigh where Jesus was to pass; "When Jesus came to the place, he looked up and saw him, and said unto him, Zaccheus, make haste and come down; for to-day I must abide at thine house. And he made haste and came down, and received him joyfully." Zaccheus voluntarily ran before the multitude, and climbed up the tree; but Divine Providence directed him to the place where he was to receive a blessing from Christ. He left his house, a thoughtless sinner, and went to see Christ merely to gratify his curiosity; but he returned with the love of God in his heart, bringing with him the glorious Saviour to bless his house.

It was happy for blind Bartimeus, that he was providentially placed by the way side where Jesus was to pass along. He placed himself there merely to receive temporal benefit, but God had provided for him a better portion, and placed him there to receive spiritual good from the Saviour. When Jesus came to the place, he stood still, and commanded the blind man to be called. "He, casting away his garment, rose, and came to Jesus, and received his sight, and followed Jesus in the way." We may conclude, that the veil was taken from his heart; that he renounced his own righteousness, submitted to Christ, and had a spiritual discovery of his divinity and glory.

It was happy for many, who were lame and blind, diseased and possessed with devils, that they were providentially placed in Christ's way, as he went about doing good. How often did he rebuke the devil, and relieve the distressed? How often did he take from sinners, whom he found in his way, a hard and stony heart, overthrow the seat of the adversary in their affections, and make them new creatures?

Since Christ has ascended into heaven he dwells upon earth by his Holy Spirit, making himself known to his people. He is now held up to the view of sinners, in his word and in a preached gospel. It has sometimes been happy for them, that they have been found with the Bible in their hands, or in the
hearing

hearing of a preached gospel. Some have received conviction, and believed to the saving of their souls.

While the Ethiopian eunuch was reading the Holy Scriptures, in which Christ was held up to his view, the angel of the Lord directed Philip to go and preach to him Jesus; and the eunuch believed with all his heart, that Jesus, concerning whom he had just been reading, was the Son of God.

While a vast multitude were providentially assembled on the day of Pentecost to hear the gospel, three thousand were pricked in their heart, and said to the apostles, Men and brethren, what shall we do? When they were directed to repent and be baptized, every one of them, in the name of Christ, for the remission of sins, they gladly received the word, were baptized, and added to the church.

While Lydia was providentially placed under a preached gospel, the Lord opened her heart, that she attended to the things which were spoken by Paul. It was happy for the jailer, that he was providentially placed under the same roof with the afflicted apostles; though, it seems, it had been nearly the occasion of his destroying his own life, yet it had a happy issue. His fear and distress were turned into hope and joy, when he believed on the Lord Jesus Christ.

It was happy for Onesimus, who defrauded and ran away from his master, that he was providentially directed to Rome, where Paul was then a prisoner, and a preacher of the gospel. In his vile career of sin, he was arrested by the instrumentality of Paul's preaching, and became a true Christian. His conversion appeared so evident, that Paul most affectionately recommended him to Philemon, his former master. "Not now as a servant, but above a servant, a brother beloved."

In these instances, it was happy for sinners, that Divine Providence placed them where Christ was preached. This was one link in that chain of events which brought them to everlasting life. "How shall they believe on him of whom they have not heard?" He, who is able of stones to raise up children unto Abraham, can so dispose of the voluntary actions of sinners, as to bring them where the gospel is preached. His providence extends to all their actions, and those, whom he designs to save, he will providentially place where they can have some knowledge of Christ.

From these remarks we may learn, that there is more hope concerning those, who attend upon a preached gospel with an impenitent heart, than concerning those who neglect to hear a preached gospel. The hope arises, not from any preparedness, or good beginnings in sinners, while unrenewed, but from the usual mode of divine operation. God usually places sinners under religious instruction before he converts them. There

There are clouds before there is rain. Showers of rain, and warm influences of the sun precede vegetation. The fields are white before the harvest.

It is not certain that there will be rain because there are clouds, that the seed will all spring and grow because the rain descends and the sun shines, or that there will be a harvest from all the fields that begin to be white. It is not certain that there will be an ingathering of souls to Christ because multitudes flock to hear the gospel; but there is hope; so that Christ once said to his disciples, when the Samaritans were flocking to hear the gospel, "Lift up your eyes, and look on the fields, for they are white already to harvest." There is no efficiency in one event to produce another, either in the natural or moral world. Neither the rain nor the sun make the harvest. God makes the fruits of the earth. Neither preaching nor hearing the gospel makes Christians. They are God's workmanship. Awakening and conviction do not always succeed the hearing of the gospel. Saving conversion does not always succeed awakening and conviction. There is no infallible connexion between the providence of God in placing sinners where they hear the gospel, and his agency in renewing their hearts. These events are sometimes connected in the divine economy. God has often providentially brought sinners to his house to hear the gospel, and then renewed their hearts.

By comparing what God has done in time past, with what he is now doing, there appears to be more hope concerning those, who attend upon a preached gospel with an impenitent heart, than there is concerning those, who refuse to hear the gospel. Those to whom Christ communicated special favours, while he was upon earth, were found among the multitude that thronged to see and hear him. Those, who believed in Christ, and obtained eternal life, in the days of the apostles, were taken from among those, who heard the gospel, not from among those, who persevered in refusing to hear Christ preached. Does not God continue to renew the hearts of some sinners? Are there not Christians at the present day? Where were those found, who have hopefully experienced a change of heart? Were they found among those who refused to hear the gospel, or among those who frequented the house of God, and other places of religious instruction?

God will continue the work of grace. We have reason to believe, that many, who are now living in sin, will be saved by sovereign grace. Who such are, God only knows. But, from which number will he probably take them? From the number of those who hear the gospel, and attend upon means of religious instruction, or from the number of those, who voluntarily place themselves out of the hearing of the gospel, and out of the reach

reach of the usual warnings of God? The voice of God's providence declares, that there is more hope concerning those, who attend upon a preached gospel, and that those, who refuse to hear Christ preached, exhibit awful evidence of reprobation.

AMICUS.

A WARNING TO MORAL SINNERS.

A FACT.

MORALIS sustained the character of what is called a clever man. He was not indeed a professor of religion, though he treated its truths and duties with as much reverence as is common to those, who do not cordially embrace them. Last winter he was seized with an alarming and rapid disorder, which in a few days put a period to his life. About three days before he expired his family desired him to send for the minister. But this he declined, saying, in accents of despair, "It is now too late." He remained in this frame of mind till he died; lamenting his neglect of religion, despairing of mercy, unable, as he often said, to find the Saviour, sensible of the rapid approach of death, and nothing before him, but a certain fearful looking for of judgment and fiery indignation. In this situation I found him about two hours before he died. Upon entering the room we were struck at the sight of an object so piteous. He possessed his reason, and could speak. But upon his countenance was stamped that terror, which was an emblem of the horror, which preyed upon his soul, and which was a prelude of that dreadful state to which he was hastening. Overcome with the rigour of his disease, he struggled and groaned. "I can't find rest; I can't find a Saviour; I'm afraid to die;" exclaimed he. He breathed, he panted, he died—without hope! O sinner, whoever thou art, behold the end, which approaches thee. This sad instance is a peculiar warning to moral sinners and heartless professors. How can ye live as Moralis lived? how can ye die as he died? You trust in your good works and in your correct sentiments; so did Moralis. You cannot feel the infinite importance of experimental religion; nor could Moralis, till the approach of death. You do not very highly esteem and earnestly seek an interest in the Saviour; nor did Moralis till his day of grace was past. You have many intentions to reform and feel differently; so had Moralis; but he never fulfilled them. You stand in no great fear of death; nor did Moralis, till the king of terrors approached his bed. Your lives, your sentiments, and your feelings are similar to his; will not your death be so too? O sinner, go, *immediately* go to the Lord Jesus Christ, or destruction from the Lord will overtake you.

A—N—

CONVERSION OF A CHILD.

To the Editors of the Massachusetts Missionary Magazine.

GENTLEMEN,

THE following narrative of a remarkable conversion, during the late awakening in Williamstown, is submitted to your inspection. It shews the power and sovereign grace of God in having mercy on whom he will. While he hides the things of salvation from the wise and prudent, he reveals them to babes. "Out of the mouth of babes and sucklings he perfects praise;" and blessed be his holy name forever. If the following should be thought worthy of a place in the Magazine, O that it may catch the attention of children and youth, and lead them to reflect on their dangerous state while out of Christ.

ALECTA, the daughter of Mr. —, is about eleven years of age. She has possessed the advantages of religious instruction; but, like other children, has lived thoughtless and insensible till this summer past, when the attention of numbers has been called up to the concerns of their souls. One day she appeared indisposed. What her disorder was her parents did not know, nor could she tell. At night, when she retired to rest, she told her mamma that her sins made her sick. She felt herself to be a great sinner, said she had neglected to read her Bible, and to pray, but resolved to live a different kind of life in future. She continued in this state of mind two or three weeks, almost uniformly impressed with the importance of religion, the worth of the soul, and the wickedness of her heart. Subsequent to this period, one evening, after she had retired to bed, her parents overheard her reading, as they supposed. Upon listening, however, they found she was earnestly exhorting her little sister and cousin to come to Christ. The family stood at the door an hour to hear her conversation, which was very striking. Upon their entering the room, she was not at all daunted, but addressed them individually upon the concerns of their souls, earnestly exhorting them to secure an interest in the Saviour without delay. "I have been a great sinner," said she, "I wonder God has borne with me so long. But if I go to hell, I do not wish any body else to go with me. If you earnestly seek unto God, he will have mercy upon you. Christ will cast off none, who sincerely come to him for life." She durst not go to sleep that night for fear she should lose her "feelings," as she said. In the morning every thing appeared to her to be praising God. She wanted to praise him too; and wished every body would join with her in praising him. She

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at this time entertained no hope, that she was a Christian, though she was sensible, that she loved Christ more than she did any other being. She said, "I wonder that Christians do not want to talk with every body upon religion; I should want to, if I was a Christian." She converses with her little school-mates, exhorts them to become religious, and prays with them. A number of her mates for some time appeared thoughtful, at which she rejoiced, and told her *mama*, she hoped to have some mates to go with her in religion. But when they began to grow thoughtless again, she appeared sorry, and complained, that they were going back again. Upon being asked whether she would not go back with them, she replied, that she would not, but that she would follow Christ alone rather than go back. Since that time her exercises have been various, but such as evidence her to be a cordial friend and disciple of her Redeemer.

Let every child, who reads or hears this, be entreated to embrace the Saviour, and to choose the ways of religion. You see how necessary it is to have new hearts. If you do not feel, that you are very wicked, your situation is extremely dangerous. Though you are young, you have violated the laws of God, who made you; you have hated the Saviour, who was sent to redeem you. You do not love to think of God and religion. Your thoughts are employed about trifles. If you expect mercy, you must repent and embrace the gospel.

SEPT. 9, 1805.

RELIGIOUS INTELLIGENCE.

[From the London Evangelical Magazine.]

Periodical Accounts relating to the Missions of the United Brethren among the Heathen.

FROM the Diary at Hopedale, Labrador, in particular, we have a pleasing account of a revival of religion among the Esquimaux converts, during a time of scarcity, when many of them experienced considerable distress. Still they came "to church (says the Diary) with friendly and cheerful countenances, and some would say, "If we only feel in our hearts the presence of our Saviour, who has loved us so much, and died and shed his blood, that our sins might be forgiven, we may well be cheerful and contented, though our outward circumstances are difficult, and we have not much to eat; for we trust that He will also care for us in that respect, and look to Him for help."

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"Their whole behaviour, during this time of trial, gave us much pleasure and encouragement. There was a general and powerful awakening among them, which first began to be perceived in some women who were baptized last winter.

"One of the above mentioned women being asked, how she was first led to reflections so much more serious than formerly, she replied, that a Missionary had been speaking, at a meeting of the Esquimaux, concerning the great pains which the Lord Jesus Christ had endured for our sakes, in soul and body, and his readiness now to accept the worst of sinners, who plead the merits of his blood. "This," added she, "I had often heard before; but I never felt what I then felt. I thought, even for me, a wretched creature, who lived worse than a dog, in every kind of abomination, as our Saviour suffered so much, and he will now receive even me, and have mercy upon me! At the same time, I felt a singular joy and delight in my soul; and could not help weeping so much, that I forgot myself, and remained sitting in the church. My heart has ever since been fixed upon our Saviour alone; and I often weep for him. Now I know truly what you mean by feeling our Saviour near and precious to the soul, and experiencing his great love to sinners: and that it is not enough to be baptized, and to enjoy other privileges in the congregation, but that every one ought to be able to say for himself, "My Saviour is *mine*: he died for my sins: he has also taken away my sins, and received even me as his child." This I now feel in my heart, and am both thankful and humbled before him."

MISSION TO KARASS.

ON Wednesday, May 1, a Meeting of the Edinburgh Missionary Society was held, for the purpose of setting apart four young men to join the Mission among the Tartars, in the neighbourhood of Mount Caucasus. The Meeting being opened with prayer, and the reason of their being called together stated by the President, the Instructions to the Missionaries were read by the Secretary, and delivered to them. The Rev. Mr. Black addressed the Missionaries in an impressive manner; and the Meeting concluded with prayer.

Early next morning the Missionaries embarked at Leith, on board the Fidelity, Capt. Norman: the same ship that carried out Mr. Brunton, &c. to Russia. In the afternoon they sailed down the river with a fair wind.

The names of the Missionaries are, John Mitchell, Robert Pinkerton, George Macalpine, and James Galloway. They are all unmarried, except Mr. Mitchell, who was lately united to a pious young woman, sister of Mr. Dickson, at Karass. The two first have, for a considerable time, been supported and educated

educated by the Society ; and, through the kindness of a Member, who long resided in Russia, have been instructed in the Russian language ; so that it is hoped, they will be able to make their way through the Russian empire without the aid of an interpreter. They have likewise been taught the art of printing ; and have taken out with them a press and font of Arabic types, which is the character universally used where they are going to reside.

The Directors have sent out to Mr. Brunton a large supply of necessaries, for the use of the Missionaries.

Mr. Brunton has sent home an Arabic Tract ; being an Address to a Mussulman, on the subject of Religion, intended to expose the absurdities of the Koran, and the wickedness of Mahomet. This is now printed in London.

RELIGIOUS TRACT SOCIETY.

THE Annual Meeting of this Society was held at St. Paul's Coffee-House, on Thursday morning, May 9 ; and was very numerously attended. The Annual Report was read, together with part of the Correspondence of the Committee with various persons at home and abroad ; which was very encouraging. It appeared that more than *two millions* of tracts had issued from the Depository since the commencement of the society in 1799 ; and that there has been a very considerable increase in the sale of tracts during the past year. Several of the members related circumstances respecting the usefulness of those publications in their particular circles ; which occasioned much satisfaction and thankfulness. Some new plans were also suggested to render the Institution still more conducive to the public welfare.

WELCH BIBLES.

THE British and foreign Bible Society have given orders for printing 20,000 Welch Bibles, of a smaller size than octavo ; and

The Society for promoting Christian knowledge are about to print 20,000 copies of an Octavo Welch Bible, with marginal references. These are intended to be sold at the low price of 2s. 9d. each, being little more than one third of the original cost.

We rejoice in both these designs, and especially in the avidity with which Bibles are sought for in Wales. The generosity of the Welch people, in contributing to the former society, does them great honour. The sum of 788l. 17s. 10d. has been collected in different congregations in the Isle of Anglesey, and in other parts of the principality. In Anglesey only, 573l. 2s. 3d.

REMARKABLE

REMARKABLE AWAKENING.

Accounts of the victorious power of the Gospel are ever welcome to those who love the Lord Jesus Christ. We have permission to present our readers with an account of a remarkable dispensation of the grace of God attending his word at Darwen, a populous village in Lancashire. This account is contained in a letter from the Rev. R. Bowden, to his father, the Rev. J. B. at Tooting, Surry. The letter was written in the course of familiar correspondence, without the most distant expectation of its appearing in print. It is, "in simplicity and godly sincerity," a narrative of facts. The work of the Lord to which it relates, will appear especially wonderful, when considered in connexion with the very affecting and awful circumstances by which it was introduced.

ON the afternoon of the 21st of November, 1804, Mr. and Mrs. B. with a select company, had been on a friendly visit, about two miles from home. A very heavy fall of rain commencing soon after their arrival, constrained their stay much beyond the intended hour. They had to repass a brook, which, during this interval, the waters from the adjacent hills had unusually swollen. Mrs. B. with two ladies, her sisters, was on horseback; and not without impressions of fear, was inclined, with cautious steps, to try the passage. The attempt, hazardous beyond her apprehension, proved fatal. The horse was unable to sustain the impetuosity of the stream. In a moment the distracted husband, now standing on the bridge for foot-passengers, had "the desire of his eyes," youthful, lovely and pious, snatched from his sight; and with such violence precipitated down the flood, that instantly she was no more! Not one cry of distress was heard. It was a night of agony and gloomy horror, especially as the most anxious search for the body was ineffectual till the morning; but

"God moves in a mysterious way,
His wonders to perform!"

"Though he cause grief, yet will he have compassion, according to the multitude of his mercies!"

The following letter represents light unexpectedly arising out of this darkness. This tempest succeeded by "a still small voice," and the Lord in that voice, awakening the minds of many to "flee from the wrath to come."

MARCH 14, 1805.

"My dear Father;

"I rejoice to inform you how remarkably the power of God is among us, both to wound and to heal. Many are under deep

deep convictions ; and many more rejoicing and praising God for deliverance, through the Lord Jesus Christ. Scarce a day passes but some one comes to unburden his mind, or to tell me what the Lord has done for his soul. I am at times quite overcome with the glory of divine grace shining around us ; and constrained to cry, " This is the Lord's doing : it is marvellous in our eyes ! " He is truly among us, making a " people willing in the day of his power. " The hardest hearts melt like wax before the sun ; the strongest bonds of corruption, the most inveterate habits of vice burst asunder ; and the ransomed captive sits joyfully, and in his right mind, at his Redeemer's feet, crying with astonishment, " Why me, Lord, why me ? " In another direction, you see a company of mourning penitents got together ; and saying, one to another, " What shall we do to be saved ? "—when, smiting upon their breasts, they look upward and cry, " God be merciful to us sinners ! " Sometimes, the most unlikely, in human apprehension, hear the Redeemer's voice, and forsake all to follow him.

" Lord, what am I !—a worthless worm, the chief of sinners, " less than the least of saints ; " yet what wonders is the Lord doing day by day ! " The fields are white unto the harvest. " Nothing is wanting but labourers. My whole time is taken up with visiting and receiving visits from those who are inquiring the way to Zion. What grief I feel that I cannot do more than I do ! I trust the outpouring of the Spirit of God is not confined to the people, but, in a measure, is the privilege of their unworthy minister. I feel my heart enlarged towards them ; and am ready to spend and be spent for the good of souls ! Oh, for humility ! Oh, for faith ! Oh, for spiritual wisdom and strength equal to the very important and solemn service allotted me ! Our prayer-meetings on Mondays and Fridays are so overflowing, that we shall be constrained to remove them to the chapel. Most of those who attend are under spiritual concern. Besides these meetings, we have another on Saturday evenings, for conversation on matters of experience. This is confined to those in whom we hope the Lord has begun his good work ; and who are ready to communicate to each other what the Lord has done for their souls. The men who attend on these occasions take their turn in prayer. Our chapel, which you know is very large, is completely crowded. We have great pleasure in seeing one of our friends converting a room, which he had built for billiards, into a place for weekly prayer-meetings.

" Within a month past, the heads of six families, who appeared to have been in gross darkness, have been awakened to an earnest concern about salvation ; and have commenced praying in their families. O it is delightful, it is overpowering,

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to hear them so fervently lisping out their prayers to God for converting grace,—stammering out their new-felt desires ; and, in a manner peculiar to themselves, expressing their love to the dear Redeemer ! I have lately preached nearly every evening in the week, at some house or other. The houses continually full, and the hearts of the hearers overflowing ! To describe all I see and witness, I cannot ; it is not to be expressed. The changes are truly great ; and the manner in which they have been effected wonderful ! While the arrows of conviction have been flying all around, the Lord's own people have found their cup of blessing to run over. Blessed be the Lord for this time of refreshing from his presence ; and for the hope with which he has abundantly inspired us, that we shall yet see good days ! Nothing but this hope could heal my wound, cure my melancholy, or carry me comfortably through the howling wilderness of this sinful, sorrowful world. Affliction and painful separation have been the lot of the best of men,—the greatest favourites of heaven ! But no one knoweth the bitterness of such a cup as mine, but he who has drank it. If not mingled with a sense of the love of God in Christ Jesus, I could not endure it. Oh, what physic, what strong physic, do our powerful earthly affections oblige our heavenly Father to give us ! What pruning-knives do the luxuriant branches in his vineyard require !—and when necessary for our good, they shall not be withheld. Blessed be God, there is a time coming when these mysteries in Providence shall be explained. I trust, while in this wilderness, to cast my heavy burden on him who came to bear our griefs and carry our sorrows. I hope (it is my earnest prayer) that I may come out of this fiery trial purified, and better fitted for my Master's use. Oh, that the word of the Lord may run and be glorified more and more among us !—and may the joy resulting from being an honoured instrument in the Redeemer's hand, be my continual feast ! Our day of labour may soon close : the Lord prepare us for all events ! I expect that the enemy will be breaking in like a flood upon us. We have notices of this already, in attempts at ridicule, and in horrid efforts of infidelity ; yet we will trust in the Lord. He will, according to his gracious promise, lift up his standard ; and in the end the Redeemer will be glorious !

“ Here is a young woman just come in ; and is this moment before me, apparently in great trouble : for a few minutes, therefore, I must lay down my pen. The Lord enable me to speak a word in season, and render me faithful, that I “ heal not the wound of the daughter of my people slightly ! ” Amen and amen.—Well, she is gone. She seems to be one of those weary & heavy laden sinners to whom the blessed Redeemer promised rest : one of those tender lambs whom the chief Shepherd gather-

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ers with his arm, and carries in his bosom. She came weeping bitterly; and while conversing with her of the sin of her heart and life, then of the ability and willingness of the Lord Jesus to save,—what torrents of tears flowed from her eyes! After praying with her, she left me somewhat relieved. Before she went, she told me of another, who wanted to talk with me; but was afraid to come. I desired her to send the person down this evening. Oh, my father, I beg an interest in your fervent prayers, that I may have wisdom “rightly to divide the word of truth” among my numerous charge; and grace to counsel, comfort, and to “give to every one his portion of meat in due season!” I feel my work more and more arduous; and myself, if possible, more and more insufficient. Believe me, when one of these poor distressed souls comes to me, unburdening his mind, and telling of the Lord’s dealings, I tremble before him; I feel the presence of God; I see the same hand at work which raised the dead to life; I seem to feel somewhat as Jacob felt, when he exclaimed, “How dreadful is this place! This is none other but the house of God; and this is the gate of heaven!” Oh, that it may please the Lord to grant a general revival of his great work, and make it manifest in the salvation of multitudes!”

I am, &c.

IRELAND.

OLD BIBLES WANTED.

To the Friends of Religion.

DEAR FRIENDS,

AT a time when I find you all so actively employed, and coming forward with so much zeal to send the gospel to the heathen, I wish to direct your eyes to Ireland; many parts of which are as dark and benighted as the heathen world with respect to the gospel; and many thousands remain in as much ignorance and superstition as the very Indians. Ireland is now an integral part of the empire, and as such, claims your attention as much as any part of Great Britain; separate from the consideration, that every man who loves the name of Christ, must wish to see his kingdom advanced anywhere, and think it a privilege to be able to send his gospel in any shape to a people who sit in darkness and the shadow of death; therefore I address you with more confidence; hoping that my proposition will have some good effect.

From the present circumstances of the people of Ireland, the only thing that can *immediately* be done is, to circulate Bibles and Testaments. There are now many pious men in that country, who have an opportunity of doing this, if they had them to distribute; but who cannot afford to purchase any sufficient number of them for that purpose, and who see with
much

much pain large tracts of country without a single Bible, especially in the south; where it has been ascertained, by inquiry, that one-fourth of the poor Protestants have not Bibles; and among the Romanists, there is not a Bible in one family out of 300; it is likewise found, that all the children of the Romanists will gladly take Testaments; and many Bibles have been lately bought by them, when they could procure them cheap; but they are totally unable to purchase them at the high price at which they are generally sold. It is therefore proposed, that religious persons in and about this city, who have *spare Bibles or Testaments*, even though *old or damaged*, will send them to the undernamed places, to be distributed in Ireland; and they will be given to men who will distribute them to the best advantage, & who, if they can *sell* any, will apply the money to the purchase of more. It is well known, that there are many houses where there are Bibles which are not used, and which should not be laid aside, while so many thousands are perishing for want of the bread of life.—Think, then, if by sending a Bible or Testament, it should be made the instrument of bringing one soul to the knowledge of the truth, you send that soul an infinitely greater treasure, than if you gave him a thousand worlds! and it is certain, that some individuals in Ireland have been brought to the knowledge of Christ by reading the Bibles lately distributed there, who never heard the gospel preached. This is a critical and favourable time, now the men exist that can distribute them to advantage:—throw in your mite; pray over it, that the Lord may bless it to some soul; and be assured, it will not be in vain; for he that watches over Sion, watches over every motion of her children, and all their offerings are to him as the incense of a sweet-smelling favour, when presented in the Beloved. He will bless them by circulating the Bible; and the people will be thereby prepared for the preaching of the gospel.

HIBERNICUS.

Bibles, as above, will be thankfully received by the following persons: Mr. Brian, oilman, Newgate Street; Mr. Clark, confectioner, Borough, High Street; Mr. Emerson, near the Church, Whitechapel; Mr. Hancox, tailor, 411, Oxford Street; Mr. Hill, grocer, Great Chapel Street, Westminster; Mr. Ody, corner of Fetter Lane, Holborn; Mr. Smith, umbrella-maker, near the Excise Office, Bishopsgate Street; Mr. Stiff, New Street, Covent Garden; Mr. Townsend, upholder, London Bridge.

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Extract from the Sixth Report of the Religious Tract Society.

[FROM A CLERGYMAN.]

"I HAVE dispersed a few hundreds of your Tracts in my chapelry and neighbourhood, during the last two years; and, thank God, he has made them a blessing to many.

"When I entered on my ministry here, less than one-fourth of the inhabitants attended public worship on Sunday mornings; few or none in the afternoon. Now, I have often the satisfaction of meeting two-thirds of my neighbours at chapel, morning and afternoon, on the Lord's Day. Communicants, for the last two years, have been double the number they were before; and an earnest desire to grow in grace, and in the knowledge of our Lord Jesus Christ, is in general manifest in our little village.

"I have reason to conclude, that God has wrought this happy change among us by the means of your Tracts, as much as by all my feeble efforts united."

J. O.

Extract of a Letter from a poor, but very active, and apparently worthy man in Scotland.

Dear brethren,

Nov. 12, 1804.

I HAVE read the Evangelical Magazine for six years, and have been greatly delighted with the accounts of your Society. Having read an anecdote some time ago, of a woman finding a book, giving it to her husband, and its having been made the means of her conversion, and you saying, that dropping Tracts might have the like effect, I was earnest that I might have some of them to distribute. Going into the church-yard in April, 1803, on our communion Sabbath, I found a shilling, and I added threepence to it, and on Monday went to the bookseller's and bought a quarter of a hundred of "The Death of John Bowles," which I sold, and with the money bought more. I next went to my bookseller, and ordered him to write to London for a quarter of a hundred of "The Death of Lord Rochester;" and for the "Account of the Origin and Progress of the Religious Tract Society." I was so delighted with the latter, that I lent it out to read for a penny, and thus gathered five or six shillings. I then sent to London for as many Tracts of different sorts as my money would allow of; and I still gathered more money by the sale of them. On going to the bookseller's one day, to buy some of the Edinburgh Society's Tracts, there came in a gentleman, who, looking on me, said, "What are you to do with these?" I answered, "I am going to the north country to distribute them among the ignorant people." The gentleman, on this, said to the bookseller, "Give him a hundred for me." After this I went into the north, first doing

doing all I could to get Religious Tracts to distribute ; and, blessed be God, I got more than 200, which I distributed in the heart of the country. Last winter, I sent to London for No. 9 of the *Missionary Transactions* ; and by lending it out to read for a penny, I got so much encouragement, that I procured two copies of it, and two copies of the two following numbers,—and made so much by these, that I sent to London for 200 Tracts, and all the preceding Numbers of the *Missionary Transactions*. When I was in the bookseller's shop ordering these, the gentleman before spoken of came in. I had not before seen him to thank him for his kindness last year ; and now when I was doing this, he ordered me to send for five shillings worth more of such tracts as I thought best for the public, which I did ; and since that time I have dispersed a good many of them, and shall do so still. I shall go again to the north country in the spring, God willing, and expect by that time to have a larger number of tracts by the profit of those I lend out to read ; and by my well-wisher's generosity. I pray, dear brethren, that ye may prosper, and be the means of bringing many from darkness to light, and from the power of Satan to God. I am, &c.

The committee of the Religious Tract Society were much gratified with the above letter ; and they presented the zealous and worthy writer of it with a complete set of their tracts, bound in three volumes, for his own use, and with a suitable number to be distributed by him. The committee have since heard, that he continues, with unabating ardour and success, in the good work which he so singularly and happily conceived.

JEW.

WE are informed that Mr. Joseph Samuel C. F. Frey, the converted Jew, intends to preach a stated lecture at Mr. Ball's chapel, in Jewry Street, London, every Saturday evening, at seven o'clock ; to commence the first Saturday in July.

It gives us unspeakable pleasure also to learn, that it is in contemplation to collect together the converted Jews from different parts of this kingdom, and from the continent (of whom more than twenty have already been heard of) and to form them into a Christian church. This important measure, if practicable, may be the means of exciting among the posterity of Abraham a spirit of inquiry into the truth of Christianity. It would afford also a refuge to those who, on embracing the religion of Christ, are usually obliged to forsake father, mother, and substance ; and we hope it would also tend to stir up the zeal of those who are called Christians.

A prayer meeting among a few converted Jews is already commenced, on the Friday evening, at Mr. Frey's apartments, where his brethren are invited to converse with him.

To -

To the Rev. G. Burder, Secretary to the London Missionary Society.

WORCESTER, (*Mass.*) March 1, 1805.

REV. SIR,

ACCORDING to the latest information which I have received from your side of the Atlantic, you are now in office as Secretary to the London Missionary Society. It is upon this supposition that I take the liberty to write to you. If I am under a mistake, you will easily find an apology for me in the circumstances in which I am placed. Your Society has attracted the notice of the whole Christian world : it has produced more extensive and more permanent effects than you probably are aware : Its rise, progress, zeal, and disinterested sacrifices for the propagation of the gospel among the miserable Heathen, as exhibited in periodical publications in your country and in our own, have given a new and a powerful impulse to that generous principle which unites and animates the whole body of Christ. Yes, Sir, your zeal has provoked very many. Thousands and thousands, who, among us, are the followers of the Lamb, have been delighted with this restoration of Apostolic enterprize to the religious world. The Missionary spirit has diffused itself from your body extensively : it gathers augmented strength with the lapse of time. May it spread farther and farther ! and may its effects, in recovering sinners from this apostacy, be as glorious as the intimations of God's word permit us to anticipate !

The Massachusetts Missionary Society, which I have the honour to serve, is one among many voluntary associations which have lately risen up in this country, on the same benevolent plan which gave existence to your Society. It was organized about five years ago : it began on a small scale ; its members were few, and its means scanty : but the number of its members and patrons has been continually increasing ; and its means, though they will bear no comparison with yours, are now, and we have reason to believe, upon a fair calculation, that they annually will be, adequate to important Missionary services.

At the last Annual Meeting, our Society unanimously elected your President an Honorary Member of our board of Trustees. This will be understood as a testimonial of the high respect we entertain for your Society, and for the gentleman who presides in it ; of the interest we take in the success of your labours, and our disposition to co-operate with you in advancing the general missionary object.

We

We earnestly wish to be indulged with a correspondence, as far as duties of greater importance will admit; and should be glad of an interchange of publications, as they may issue from our Societies respectively.

If you should be pleased to make any communications to us, you may rely that they will materially contribute to the general interest you have in view.

It is with inexpressible satisfaction that we hear of the great apparent success, which has attended the pious labours of our brethren in the South of Africa; and of the hopeful prospects which are presented in New Holland, in the islands of the Pacific ocean, and among the Hindoos.

May God Almighty watch over your Society, prevent all intermission of zeal, give a new spring to your exertions; and may these exertions have a more and more extended and powerful effect, introductory to that glorious period, when all shall know the Lord, from the least unto the greatest!

I am, Sir, with great respect, in behalf and by order of the Massachusetts Missionary Society, your brother in the gospel,
S. AUSTIN, Sec'y.

A Letter from a respectable Clergyman in Alsace, dated Nov. 3, 1804.

[From the Report of the British and Foreign Bible Society.]

"ACCEPT, my dearest friend, our most unfeigned thanks for the sum of 30l. which you have transmitted to us, as a kind present from some English friends, for the purpose of purchasing and distributing French and German Bibles among the poor inhabitants of our and the neighbouring villages, where four different religious denominations are to be met with; namely, Roman Catholics, Lutherans, Reformed, and Baptists. May God, for Christ's sake, impart his blessing to this act of Christian benevolence, in order that his name may be glorified, and his kingdom come!

"You will be glad to learn some particulars respecting the use which I intend to make of this money.

"I have ordered, and soon expect to get fifty copies of the French Protestant Bible printed at Basil. Though the type is rather too small for country people, yet we have infinite reason to bless God for being enabled to procure even these. In the meanwhile, I have made a list of such persons as I consider most deserving of such a present. Among the large number of individuals and families, to whom a Bible is a most welcome present, I first put down such characters as are most active in promoting

promoting the Redeemer's kingdom, and in doing good to the bodies and souls of their fellow-men.

"1. The *first* Bible shall be given as a present to Sophia Bernard, who is one of the most excellent women I know; and indeed an ornament to my Parish. While unmarried, she undertook, with the consent of her parents, the support and education of three helpless boys, whom their wicked father had often trampled under his feet, and treated in a manner too shocking to relate, when (though nearly starving with hunger) they dared to cry out for food. Soon afterwards, she proved the happy means of saving the lives of four Roman Catholic children, who, without her assistance, would have fallen a prey to want and famine. Thus she had the management of seven children; to whom several more were added, belonging to members of three several denominations. She now hired a house and a servant girl; and supported the whole of the family entirely with her own work, and the little money she got from the industry of the children, whom she taught to spin cotton. At the same time she proved the greatest blessing to the whole village where she lived; for it is impossible to be more industrious, frugal, clean, cheerful, edifying by her whole walk and conversation; more ready for every good word and work, more mild and affectionate, more firm and resolute in dangers than she was. Satan so enraged some of her enemies, that they threatened to destroy her old tottering cottage; but God was graciously pleased to preserve her. A fine youth, of a noble mind, made her an offer of his hand. She first refused; but he declared he would wait for her even ten years. When she replied, that she could never consent to part with her poor orphans, he nobly answered, "whoever takes the mother, takes the children too!" So he did; and all these children were brought up by them in the most careful and excellent manner. Lately, they have taken in some other orphans, whom they are training up in the fear and love of God. Though these excellent people pass rather for rich, yet their income is so limited, and their benevolence so extensive, that sometimes they hardly know how to furnish a new suit of necessary clothes. To them I intend to give a Bible, considering that their own is very often lent out in different Roman Catholic villages.

"2. A *second* Bible I intend to give to an excellent woman, Maria Schepler, who lives at the opposite end of my extensive parish; where the cold is more severe, and the ground unfruitful, so that nearly all the householders are poor people, who must lend their clothes to each other when they intend to go to the Lord's supper. This poor woman is also a very distinguished character, in whose praise I could say much, were I to enter into particulars. Though distressed and afflicted in her own

own person and circumstances, yet she is a mother, benefactress and teacher to the whole village where she lives, and to some neighbouring districts too. She takes the most lively interest in all which relates to the Redeemer's kingdom upon earth; and often groans under a sense of all the inroads made by the powers of darkness. She also has brought up several orphans without receiving the smallest reward, keeps a free school for females, and makes it a practice to lend her Bible to such as are entirely deprived of it.

A third Bible-present I intend to make to an excellent widow woman, Catharine Scheiddegger, who is like the former, a mother to orphans, and keeps a free school; as does also another young woman, who instructs little children, in a neighbouring village, in such knowledge as may render them useful members of human and Christian society.

"I might easily enumerate many more characters of a similar description, whose eyes will overflow with grateful tears if they are favoured with the present of a Bible. Let me, however, only add this one remark, That it is necessary, in our parts, to have a number of Bibles in readiness to lend them out in the neighbouring districts, where all the people are Roman Catholics; for if they possess a Bible of their own, they are in danger of having it taken away by some blind Popish priests; but if it is only lent to them, they are generally permitted to return it.

"Finally, farewell! May God be with you, with your congregation, and with all those kind friends, who have so nobly come forward to our assistance!"

Stamford, June 18. An awful instance of divine correction, of a nature which cannot fail to be admonitorily applied by all who hear of it, was experienced by a young man of this town on Monday last. Whilst giving reins to the vehemence of passion, and impiously uttering the most blasphemous expressions, he was, by the visitation of Providence, suddenly struck dumb! Under this affliction, and in a state of mind, from remorse and contrition, the most deplorable, the unhappy man has remained ever since his intemperate and wicked behaviour.

Saturday, June 22, a large fair being kept at Wellington, in Shropshire, the house of W. Swift was opened for the purpose of selling beer at the fair; but it was also kept open at night, for the purposes of dancing, drunkenness, chambering, and wantonness. But, behold, the eye of a sin-abhorring God is fixed upon these midnight, or rather Sabbath morning, revellers and blasphemers. Ann Swift, the mistress of the house, and

and a partaker, in other respects, of the iniquities of these sinners against the Lord, after calling for damnation upon her soul, suddenly exclaimed, "O Lord! O Lord! I am dying!" and was instantly removed into the world of spirits, and hurried before the tribunal of that God, whom she was thus awfully dishonouring! On the following Tuesday her corpse was taken into the church-yard, amidst a large concourse of people; and the Rev. Mr. Eyton, the vicar of the parish, who, in this particular instance, read but a part of the burial service, addressed the numerous attendants in a very suitable and pathetic exhortation. On the following Sabbath, the Rev. Mr. Gauntlett, one of the curates of the town, preached a sermon in the church to a very thronged and attentive congregation, from Prov. xiv. 32, "The wicked is driven away in his wickedness," &c. One of the men present at the death of Mrs. Swift has imbibed the principles of Paine's Age of Reason, and publicly professes infidelity. Let the profane and presumptuous tremble at the justice and holiness of that God, against whom they are sinning, and adore his long suffering and distinguishing mercy for giving them time and opportunity to repent.

We are informed that the collections in Wales, in aid of the British and Foreign Bible Society, amounts to 2170l. 11s. 6d. and a considerable addition is expected.

To the Editors of the Massachusetts Missionary Magazine.

AS it must be pleasing to the benevolent to hear of the progress and success of missionary exertions, the following will be peculiarly animating. From June 1, 1804, to June 1, 1805, the donations and subscriptions for the use of the London Missionary Society were sixty thousand, nine hundred and ninety-three dollars, and thirty-three cents!

Donations to the Massachusetts Missionary Society.

By a donation per Mrs. Morfe from Elizabeth Pratt,	£8
By do. per Winthrop Bailey from a number of Students	
at Williams' College,	45 32
	<hr/>
	Dolls. 53 32

ON

POETRY.

ON THE FALL OF THE LEAF.

His leaf also shall not wither.—Psalms i. 3.

THRO' all the great storms and changes of time,
The Christian's supported by grace that's divine ;
The God of his mercies he loves and reveres ;
His leaf does not wither, he still perseveres.

Tho' often oppos'd while longing for heav'n,
Yet still help and grace are constantly giv'n ;
This strengthens him much in the midst of his fears ;
His leaf does not wither, he still perseveres.

Bereavements and crosses, temptation and sin,
Oppress him with grief, and fill him with pain ;
But yet in the midst of his manifold cares,
His leaf does not wither, he still perseveres.

As death is advancing, he often inquires
What object it is he mostly desires ;
And finding 'tis Jesus, whose image he bears,
His leaf does not wither, he still perseveres.

Thus, sinners, from hence, learn how to be wise ;
'Tis union to Jesus shall raise to the skies ;
Whose wisdom and goodness shall then be display'd ;
Our leaf never wither, nor happiness fade.

C. B.

Evan. Mag.

THE
Massachusetts
MISSIONARY MAGAZINE.

No. 8.] JANUARY, 1806. [Vol. III.

THE RELIGIOUS CHARACTER OF CORNELIUS.

RELIGIOUS example affords the most profitable instruction. We read our duty in the Scriptures, and hear it urged from the pulpit with inattention, but when religious example is set before us, we feel interested. This shews us that our duty may be performed. The Scriptures abound with this mode of instruction. They afford many instances of those, who lived religion.

Cornelius was one, whose pious example is worthy of imitation. He was "a devout man, and one who feared God with all his house, who gave much alms to the people, and prayed to God alway." An excellent character is here given of this Gentile; a character, to which many professed Christians have no just claim.

1. He was "a devout man," which implies, that according to the light he had, he was truly religious, sincerely devoted to the service of the one true God, in whose being and perfections he believed, though he was an uncircumcised Gentile. He was a centurion, commander of an hundred soldiers in the Roman army, where men would generally think themselves excused from attending to religion; but he was devotional and religious. The care and embarrassments of a commanding officer did not divert his attention from the service of God. He had self-denial, religious fortitude, and elevation of mind enough to maintain a religious character, amidst all the temptations of a military life. We may suppose, that he was a singular instance of true religion, in the neighbourhood in which he lived. He was surrounded with heathen idolaters, and superstitious and hypocritical Jews, who would naturally

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oppose him, with their influence and example ; but a belief in the being of a holy and just God, of the solemn account that all must soon give at his tribunal, and of the approaching scenes of eternity, gave solemnity to his mind, and raised him above the frowns of a scoffing world.

1. Cornelius maintained family religion, he was "one who feared God with all his house." He lived in a family state at Cesarea, and was probably the commander of the life guard of Felix, the Roman governor. Mention is made of his household servants, and of a devout soldier who waited on him continually. Not only did he fear the Lord himself, but by his instruction, example, and authority he maintained religion in his family. He was praying in his house when the angel of the Lord appeared to him. In fearing the Lord with all his house, he imitated the saints who lived before him. God said of Abraham, "I know him, that he will command his children, and his household after him, and they shall keep the ways of the Lord, to do justice and judgment." What was Joshua's resolution ? "As for me and my house, we will serve the Lord." The day that Zaccheus received Christ, salvation came to his house. Cornelius "feared the Lord with all his house." Of what avail is his religion, who has none in his own family ? What if he have great zeal, and appear like a saint, or an angel abroad, if he do not fear and worship the Lord in his own house ? Such was not the religion of Cornelius. Behold him ! engaged in the duties of family religion. Instructing his household, reminding them of the danger of sin, setting them an example of sobriety, temperance, justice, and discreteness in behaviour and conversation ; observing stated seasons for daily prayer, when his family could usually attend, and unite in the worship of God ; governing his house and restraining vice ; so that the idle, the vicious, the profane, and the Sabbath-breaker, could find no peace in his house. Ye prayerless and irreligious parents in a Christian land, behold the conduct of this devout Gentile, and learn to fear the Lord with your households.

3. Cornelius was kind to the poor. He "gave much alms to the people." This conciliated the esteem of the Jews. He was of good report among the Jews. Proud and selfish people love those who love them, or those who bestow favours upon them ; hence the Jews esteemed Cornelius. But this was not all his reward. The angel said to him, "Thy prayers and thine alms are come up for a memorial before God." His charity was such as God approved, a cheerful expression of love to God and men. "God loveth a cheerful giver." The law of kindness was written upon his heart, "with the Spirit of the living God." His faith produced works. He did not

say

say to the poor, "Depart in peace, be ye warmed and filled;" without opening his stores for their relief. A Lazarus did not lie at his gate in extreme want, while he fared sumptuously every day. He was not deaf to the cries of the distressed. How different was his charity from the boasted generosity of the men of the world, who give that they may be thought generous and charitable? Said our Saviour, "Take heed that ye do not your alms to be seen of men. But when thou doest alms, let not thy left hand know what thy right hand doth: that thine alms may be in secret: and thy Father, who seeth in secret, himself shall reward thee openly." Cornelius gave alms in a manner acceptable to God, not to be seen of men, and obtain their applause. We do not hear him boasting of his generosity to the poor, and of the good he has done in this way. But the sacred historian relates, that "he gave much alms to the people." The angel testified, that his prayers and his alms had come up for a memorial before God.

4. Cornelius was a man of prayer. He "prayed to God alway." Not that he spent all his time in the duty of prayer; for he had many other duties to attend upon. But he observed stated seasons of prayer, which were at the time of the morning and evening sacrifice. These were stated seasons of prayer among the Jews. Their prayers were offered with their sacrifices, denoting that prayer can be heard only through Christ, the all-atoning sacrifice. While Zacharias executed the priest's office, and went into the temple to burn incense, "the whole multitude of the people were praying without, at the time of incense."

Cornelius was a proselyte to the Jewish religion, as many of the Gentiles were. Some were called proselytes of righteousness, and had a right to all the privileges of natural Jews. Others were called proselytes of the gate, and were still considered, by the Jews, unclean. Cornelius was a proselyte of the gate, and observed the Jewish stated seasons for prayer. He prayed to God always at the time of the morning and evening sacrifice. He was at prayer in his house at the time of the evening sacrifice, which was the ninth hour, as the Jews reckoned time, but three o'clock in the afternoon according to our reckoning, when the angel of God appeared to him, and directed him to send for Peter. Relating this event, four days afterward, he says, "Four days ago, I was fasting until this hour, and at the ninth hour I was praying in my house, and behold, a man stood before me in bright clothing, and said, Cornelius, thy prayer is heard, and thine alms are had in remembrance in the sight of God." He was praying in his family when the angel appeared to him. House means family, as above, he "feared God, with all his house." His praying
always,

always, evidently means, that he prayed in his family constantly, at the time of the morning and evening sacrifice. Reader, if you are a parent, or a master of a family, go ye, and do likewise.

5. Cornelius was willing to hear and receive the truth, concerning Jesus Christ, when he had an opportunity. Previous to his being taught by Peter, he was ignorant of the crucified and risen Saviour. He had love to God, and being conversant with the Jews, to whom were committed the oracles of God, we may suppose, that he was acquainted with the Jewish Scriptures, and believed in the promise of the Saviour. This was all the faith men could have, and all that God required, before the incarnation of Christ. But after Christ came, and was crucified, rose again, and ascended into heaven, faith in him, as the risen Saviour, was necessary; hence God sent an angel to direct Cornelius where to obtain a preacher. Cornelius was willing to hear the truth, for he immediately sent for Peter, when he was commanded. He made a free and open declaration of sincerity. He did not say to the apostle; we have been at great pains and expense to send for you, you ought, therefore, to preach so as to afford us agreeable entertainment, that we need not regret our pains. But, he said to Peter, "Thou hast well done that thou art come. Now, therefore, are we all here present before God, to hear all things that are commanded thee of God." We are all here in the presence of the omniscient God. You are his minister. Make a full declaration of the truth. We will hear whatever God commands you to deliver. Having heard the truth concerning Christ, he heartily received it, and was baptized in the name of the Lord.

REMARK I. Those, who have any degree of holiness, have hearts prepared to receive the truth concerning Christ, and his salvation, when it is held up to their view. A small degree of holiness, in men, does not imply, that they understand all the doctrines of Christ. Cornelius was a good man, before the angel appeared to him, but he stood in great need of being instructed in the doctrines of Christ, and when he was instructed, he heartily received the truth.

Babes in Christ have a new heart, and there is a foundation laid for them to approve the doctrines of the gospel, when they are plainly brought into view. Their hearts are prepared to receive the doctrine of total depravity, particular election, regeneration by special grace, justification by faith, unre-served submission; the doctrine of the eternal and immutable purpose of God, concerning the final perseverance of believers; and all those doctrines which leave them guilty and dependent in the hands of the sovereign God. Those, whose hearts are

in

in no degree prepared to receive these doctrines, when plainly and fairly held up to their view, are in no degree prepared for the society and employments of heaven.

REMARK II. Those are accepted by God, who conduct according to the means of light and knowledge they enjoy. Cornelius did this, and he was accepted by God. Jehovah does not expect to reap where he hath not sown. He is not a hard master. He requires the improvement of no more talents than he hath given. He proceeds according to the everlasting laws of righteousness. He now approves, and will forever approve, the actions of those, who conduct according to the means of light and knowledge they have. It is no crime in the heathen not to believe the gospel, which they never heard, but they are guilty for not loving and obeying the true God, the invisible things of whom are clearly seen, by the things that are made, even his eternal power and Godhead; that God, whom devout Cornelius, though naturally a heathen, feared, with all his house, and to whom he prayed alway. God does not always approve the conduct of those, who act according to what they do really know, or what they think is right; for we may be wilfully ignorant of our duty after we have had sufficient means of knowing it. If we mis-improve the means of light and knowledge we have, and act sincerely according to our knowledge, but mistake and do wrong; our sincerity does not diminish our crime. If an ambassador neglect the instructions of his prince, and conduct the important business of his message, according to his own knowledge and judgment, but directly contrary to his directions, will his prince approve his conduct on account of his sincerity? Should the ambassadors of Christ, the Prince of peace, neglect his instructions, and enter upon the important business of their mission, according to their own knowledge and judgment, but contrary to the directions of their Master, would He approve of their conduct on the account of their sincerity?

The Holy Scriptures are the rule of duty for all who live in a Christian land. God hath fully and plainly revealed, what we must believe and practice, in order to be saved. Now, if we neglect the Bible, or read it but seldom, and with prejudiced minds, and conduct according to what we sincerely suppose to be right, but contrary to the divine rule, will the holy and just God approve our actions, because we are sincere?

REMARK III. Not those who are sincerely sinful, but those who are sincerely holy are approved by God. Cornelius was sincerely devout, sincere in fearing the Lord, sincere in his charity, sincerely prayerful, and sincere in his desire to know and embrace the truth; and God approved his sincerity. But at the same time there were thousands of heathen, who were sincere

sincere worshippers of devils and dumb idols, and thousands of Jews, who rejected Christ, because they sincerely thought, that he was an impostor. The sincerity of these God did not approve. If there may be an atheist at all, there may be a sincere one. There are sincere deists, sincere socinians, sincere arminians, sincere universalists, sincere moralists, and sincere hypocrites; but we must be sincere Christians in order to be approved by God. After men resist the clearest evidence of truth, and choose darkness rather than light; and through indolence, pride, or dislike to gospel doctrines, neglect the means of knowing the truth and their duty, they are extremely fond of believing, that they are sincere in their opinions and practice. But it is because men love not the truth, that they embrace error. How many in a Christian land shut their eyes against the light of the gospel, believe a lie, and rush headlong to destruction, flattering themselves, that they are sincere?

REMARK IV. The example of Cornelius is worthy of the imitation of all masters of families, parents, heads of families: learn from the example of this devout and prayerful Gentile to maintain a religious influence over your families. By your instruction, example, authority and prayers, compel those of your household to look up to you, as devout fearers of God. By such religious influence, God restrains open vice, and trains up many sons and daughters for glory. In proportion as this influence fails, youth will become corrupt in their morals, and the rising generation will wallow in sin without restraint. However gloomy things may appear in this respect, there is reason to believe that parents will never all become ungodly, so that there will be no religious influence in heads of families. The gates of hell will never so far prevail against the church. There will be here and there a Cornelius, a devout man, who will fear God with all his house. Such are the salt of the earth.

You cannot maintain a religious influence over your families, unless you pray with them as Cornelius did. If you are irreligious and prayerless, though your natural authority be ever so good, you will have no religious influence over your households; they will not look up to you as exemplary fearers of God.

To fear God with your households implies, that you restrain them from open vice and immorality; that you do not countenance profaneness, gaming, nor balls, in your houses; nor suffer your children, when in your absence, to frequent the society of drunkards, gamblers, or profane swearers, nor to join in scenes of dissipation. If you say, that you cannot restrain your children from fashionable vicious courses, where is the blame? Have you been faithful? Will you have any excuse

to offer at the last day, for not fearing God with all your house?

In this connexion, let it be asked, Is there not a very great impropriety in religious parents placing their children in irreligious families to be brought up? Or in giving them liberty, when young, to choose their place of residence among the vicious and profane? Do not such parents break the solemn covenant obligations, which they have taken upon themselves, to train up their children in the nurture and admonition of the Lord? How can they fulfil this engagement when they commit the care of their children to the enemies of religion?

To fear God with your households implies, that you teach them to remember the Sabbath-day and keep it holy, and see that they attend the public worship of God. You will not allow your children to loiter at home on the Sabbath, to wander abroad where they please, nor to spend the day in idleness. Children, thus indulged, contract habits of despising the worship of God, which they will probably retain as long as they live. Under the burden of such guilt, our land now mourns, and will continue to mourn, till parents learn to imitate the example of Cornelius.

AMICUS.

To the Editors of the MASSACHUSETTS M. MAGAZINE.

GENTLEMEN,

IN your Magazine, Vol. II. page 478, I find two questions proposed, to which, I presume, answers were expected: As such the following are offered.

JAMES.

Q. 1st. "A PERSON wishes to join my church. He gives us sufficient evidence that he is a subject of grace. I asked him if he had been baptized. He said, his mother owned her covenant, and had her children baptized when they were young. Can I consider him to be a baptized person?"

A. Yes, you can and must consider him to be a baptized person.

His mother owned her covenant. The whole weight of the objection against considering the person as being baptized, rests on this circumstance. The doubt is, whether the *mother*, who owned her covenant, were to be considered as a professed Christian; and, if not, whether she could, with propriety, procure baptism

baptism for her child. To remove this doubt, I would ask, What covenant did she own? Did it amount to a profession of her faith in Christ? Was it not, in substance, the same that Christians own, when they are admitted to full communion with a church? I have had some acquaintance in places where the custom of owning the covenant (as it is called) has obtained: and I never perceived any essential difference between the covenant made use of in *that* case, and the one used in the admission of persons to full communion. Each fully implied a profession of faith in Christ. In such a case, I should consider the *mother* as a professed Christian, and as such having a right to any special ordinance: And, if she were so biased by education, or any other means, as to consider one ordinance as being more solemn or holy than the other; and while she dared not come to the Lord's supper, yet offered her child in baptism; I should consider her child as really baptized, as though she had been in full communion with the church.

Q. 2. "A Baptist requests that he may commune with my church next Lord's-day. What shall be my answer? If *immersion* is *not* the mode of baptism *prescribed* in the word of God, then he has not been baptized."

A. If any particular mode of baptism be prescribed in Scripture, so that conformity to the *mode* be essential to a compliance with the *ordinance*, then there might be room for such a question. But is that the case? Where do we find the mode prescribed? Is there one text in the Bible, which asserts, that the apostles, in baptizing, sprinkled with water; or poured on water; or immersed in water? I know of *no such* passage. That *water* was used is evident. The eunuch said to Philip, "See, here is water; what doth hinder me to be baptized?" But the *mode* of applying water in the ordinance of baptism is *not* prescribed. To say, then, that one has not been baptized, because there was *too much* water, or *too little*, used in what was called baptizing him, cannot be vindicated, without producing some text of Scripture, which shews that God hath *expressly* pointed out a *particular* mode, either by a precept, or an apostolic example. No such text *can be* produced. It must be presumed, then, that if water hath been applied to a person by a minister of Christ, in the name of the FATHER and of the SON and of the HOLY GHOST, that person must be considered as a baptized person.

SOME ACCOUNT OF THE LATE
REV. JOHN BERRIDGE.

THE Rev. JOHN BERRIDGE was born in 1716, at Kingston, in Nottinghamshire. In the 15th year of his age he was convinced of the sinfulness of sin, and the necessity of being born again, not of the will of man, nor of the will of the flesh, but of God.

He was sent to the university at Cambridge in the 19th year of his age, and in 1749 began his ministry at Stapleford, near Cambridge; where he preached for several years with zeal and faithfulness, but with little success. In 1755 he was admitted to the vicarage of Everton in Bedfordshire, where he continued till his death.

From his own memorandums found among his papers since his decease, it appears he was a stranger to that faith which purifies the heart, works by love, and makes Christ all in all to the believing soul, till the year 1757; and therefore went about preaching up the righteousness of the creature, instead of the merits and righteousness of Jesus Christ alone, for acceptance with God.*

In the following year it pleased the Lord of his infinite mercy to open the eyes of his mind, to see his error, and make him to cry out, "Lord, if I am right, keep me so; but if I am not, make me so."

A few days after this, his earnest and constant prayer was granted; he was led by the blessed Spirit to acknowledge the insufficiency of good works to merit the divine favour, and accordingly renounced them;† he was taught the necessity of believing in the dear Redeemer alone for life and salvation, and joyfully received and depended on him, as the only Saviour from the wrath to come; agreeable to the declaration of an inspired apostle, Acts iv. 12. *Neither is salvation in any other; for there is none other name under heaven given among men, whereby we must be saved.*

From this time he truly found his preaching *was not in vain in the Lord*; for he had many bright and eminent seals added to his ministry, which were his joy in life, and shall doubtless be his crown of rejoicing when time shall be no more. Among these was the Rev. Mr. Hicks, a clergyman, of Wrestlingworth, about four miles from Everton, who became a very useful man,
and

* This made it no wonder that his ministrations were no more blest to the souls of others than his own.

† In point of dependence, as anywise meritorious in the sight of God.
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and often accompanied him in his itinerant labours from place to place.*

A few years before the Rev. Mr. Whitefield died, Mr. B. came to preach at the Tabernacle in Moorfields, and continued to do so annually till 1793; he intended to have come the beginning of that year, and was expected by his numerous friends both at Moorfields and at Tottenham-court; but they were mournfully disappointed, by receiving the melancholy tidings of his decease. On the 20th of January he came down into his parlour as usual, but, through increasing weakness and debility, with great difficulty reached his chamber in the evening. Some little time after he went to bed, he appeared to be struck with death; his face was contracted; and his speech faltered; and in this situation he continued till about three o'clock on Tuesday morning, when he calmly entered into the joy of his Lord, in the *seventy sixth* year of his age.

On the following Sabbath his remains were interred in his own parish church yard, attended by weeping thousands, who truly loved him living, and sincerely mourn his loss. The Rev. Mr. Simeon, a pious clergyman of Cambridge, preached his funeral sermon from 2 Timothy, iv. 7, 8, to a very numerous and deeply affected congregation.

May the great Lord of the harvest, while he sees fit to remove such bright and shining lights in the church, send forth more such faithful labourers into the harvest! for the harvest is truly great, but such faithful and eminent labourers are but few.

G. W.

AN EPITAPH

INSCRIBED ON HIS TOMB STONE.

Here lie

The earthly remains of

JOHN BERRIDGE,

Late Vicar of Everton,

And an itinerant Servant of JESUS CHRIST,

Who loved his Master and his work;

And after running on his errands many years,

Was caught up to wait on him above.

Reader!

Art thou born again?

No salvation without a new birth.

* A few months after Mr. B. was called out of (what may not improperly be styled) *Arminian* darkness, into the *Calvinistic* light of the gospel, he saw it his duty to itinerate, or to extend the sphere of his usefulness by becoming a *travelling* preacher; emboldened by the success the late Rev. G. Whitefield, and his lay preachers, met with in their itinerant labours.

I was born in sin, February, 1716 ;
Remained ignorant of my fallen state till 1730 ;
Lived proudly on faith and works for salvation till 1754 ;
Admitted to Everton vicarage 1755 ;
Fled to *Jesus* alone for refuge 1756 ;
Fell asleep in *Christ* January 22d, 1793.

AN INTERVIEW

WITH THE LATE REV. MR. BERRIDGE.

About two years ago a friend of mine wishing to enjoy an hour or two of Mr. B.'s company, rode over to Everton for that purpose. He was introduced by a dissenting minister in the neighbourhood, with whom Mr. B. lived upon terms of friendship. When seated, my friend requested Mr. B. if agreeable, to favour them with a few outlines of his life. The venerable old man began, and related several things. I have selected the following, which I think will not be uninteresting.

"Soon after I began," said he, "to preach the Gospel of Christ at Everton, the church was filled from the villages around us, and the neighbouring clergy felt themselves hurt at their churches being deserted. The squire of my own parish, too, was much offended. He did not like to see so many strangers, and to be so incommoded. Between them both it was resolved, if possible, to turn me out of my living. For this purpose they complained of me to the bishop of the diocese, that I had preached out of my own parish. I was soon after sent for by the bishop ; I did not much like my errand, but I went.

"When I arrived, the bishop accosted me in a very abrupt manner : 'Well, Berridge, they tell me you go about preaching out of your own parish. Did I institute you to the livings of A—y, or E—n, or P—n?' —'No, my lord,' said I, 'neither do I claim any of these livings ; the clergymen enjoy them undisturbed by me.' —'Well, but you go and preach there, which you have no right to do.' —'It is true, my lord, I was one day at E—n, and there were a few poor people assembled together, and I admonished them to repent of their sins, and to believe in the Lord Jesus Christ for the salvation of their souls : and I remember seeing five or six clergymen that day, my lord, all out of their own parishes, upon E—n bowling-green.' —'Poh !' said his lordship, 'I tell you, you have no right to preach out of your own parish ; and if you do not desist from it, you will very likely be sent to Huntingdon jail.' —'As to that, my lord,' said I, 'I have no greater liking to Huntingdon jail than other people ; but I had rather go thither with a good conscience, than live at my liberty without one.'

"Here his lordship looked very hard at me, and very gravely assured me, 'that I was beside myself, and that in a few months time I should either be better or worse.'—'Then,' said I, 'my lord, you may make yourself quite happy in this business; for if I should be better, you suppose I shall desist from this practice of my own accord; and, if worse, you need not send me to Huntingdon jail, as I shall be provided with an accommodation in Bedlam.'

"His lordship now changed his mode of attack. Instead of threatening, he began to entreat: 'Berridge,' said he, 'you know I have been your friend, and I wish to be so still. I am continually teased with the complaints of the clergymen around you. Only assure me that you will keep to your own parish; you may do as you please there. I have but little time to live; do not bring down my grey hairs with sorrow to the grave.'

"At this instant two gentlemen were announced, who desired to speak with his lordship. 'Berridge,' said he, 'go to your inn, and come again at such an hour, and dine with me.' I went, and on entering a private room, fell immediately upon my knees. I could bear threatening, but knew not how to withstand entreaty; especially the entreaty of a respectable old man. At the appointed time I returned. At dinner I was treated with great respect. The two gentlemen also dined with us. I found they had been informed who I was, as they sometimes cast their eyes towards me in some such manner as one would glance at a monster. After dinner his lordship took me into the garden. 'Well, Berridge,' said he, 'have you considered of my request?' 'I have, my lord,' said I, 'and have been upon my knees concerning it.' 'Well, and will you promise me that you will preach no more out of your own parish?' 'It would afford me great pleasure,' said I, 'to comply with your lordship's request, if I could do it with a good conscience. I am satisfied, the Lord has blessed my labours of this kind, and I dare not desist.'—'A good conscience!' said his lordship; 'do you not know that it is contrary to the canons of the church?'—'There is one canon, my lord,' I replied, 'which saith, *Go preach the gospel to EVERY CREATURE.*'—'But why should you wish to interfere with the charge of other men? one man cannot preach the gospel to all men.'—'If they would preach the gospel themselves,' said I, 'there would be no need for my preaching it to their people; but as they do not, I cannot desist. His lordship then parted with me in some displeasure. I returned home, not knowing what would befall me; but thankful to God that I had preserved a conscience void of offence.

"I took no measures for my own preservation, but Divine Providence wrought for me in a way that I never expected.
When

When I was at Clare-hall, I was particularly acquainted with a fellow of that college; and we were both upon terms of intimacy with Mr. Pitt, the late lord Chatham, who was at that time also at the university.

"This fellow of Clare-hall, when I began to preach the gospel, became my enemy, and did me some injury in some ecclesiastical privileges which before time I had enjoyed. At length, however, when he heard that I was likely to come into trouble, and to be turned out of my living at Everton, his heart relented. He began to think, it seems, within himself, we shall ruin this poor fellow among us. This was just about the time that I was sent for by the bishop. Of his own accord he writes a letter to Mr. Pitt, saying nothing about my methodism, but to this effect: 'Our old friend Berridge has got a living at Bedfordshire, and, I am informed, he has a 'squire in his parish, that gives him a deal of trouble; has accused him to the bishop of the diocese, and, it is said, will turn him out of the living: I wish you could contrive to put a stop to these proceedings.' Mr. Pitt was at that time a young man, and not choosing to apply to the bishop himself, spoke to a certain nobleman, to whom the bishop was indebted for his promotion. This nobleman, within a few days, made it his business to see the bishop, who was then in London. 'My lord,' said he, 'I am informed you have a very honest fellow, one Berridge, in your diocese, and that he has been ill-treated by a litigious 'squire that lives in his parish. He has accused him, I am told, to your lordship, and wishes to turn him out of his living. You would oblige me, my lord, if you would take no notice of that 'squire, and not suffer the honest man to be interrupted in his living.' The bishop was astonished and could not imagine in what manner things could have thus got round: It would not do, however, to object; he was obliged to bow compliance, and so I continued ever after in my sphere of action."*

After this interesting narration was ended, which had alternately drawn smiles and tears from my friend and his companion, they requested him to pray with them, one five minutes before they departed: "No," said the good old man, to my friend, "you shall pray with me."—"Well, but if I begin, perhaps you will conclude." He consented. After my friend had ended, he, without rising from his knees, took up his petitions; and, with such sweet solemnity, such holy familiarity

* The 'squire having waited on the bishop to know the result of the summons, had the mortification to learn, that his purpose was defeated. On his return home, his partizans in this prosecution fled to know what was determined on, saying, "Well, have you got the old devil out?" He replied, "No, nor do I think the very devil himself can get him out."

with God, and such ardent love to Christ, poured out his soul, that the like was seldom seen. They parted; and my friend declares, he thinks he shall never forget the favour of the interview to his dying day.

J. SUTCLIFFE.

OBSERVATIONS ON JEREMIAH XVII. 9.

"The heart is deceitful above all things, and desperately wicked; who can know it?"

No. VI.

(Continued from page 251.)

IT is the object of this number to consider the deceitfulness of the human heart, in devising pleas and excuses for the neglect of the public worship of God.

It is the "manner of some," and therefore the manner of too many, either habitually, or often, to neglect the assembling of themselves together, on the Sabbath, for religious exercises. This is a subject for deep lamentation, and it *really is so* to the friends of Zion, as public worship is a divine institution, and most happily adapted to the promotion, both of the civil and religious welfare of society. But do any, who withhold their feet from the sanctuary, on the Sabbath, consider themselves as without excuse? Their deceitful hearts are, no doubt, as inventive of pleas and excuses for their neglect of duty in this respect, as in other respects. Some of them they do not attempt to conceal, but explicitly avow. These let us briefly consider.

Some there are, who, through the deceitfulness of their hearts, plead, in justification of their neglect of the public worship of God, that they are destitute of suitable clothing, and do not find it in their power to supply themselves. "We esteem," they will say, "public worship as a divine and useful institution; we do not neglect it through choice; it grieves us to abstain from the place where the divine honour dwelleth; we should rejoice to go up to the house of God, with those, who keep holy day. But, alas! it is not in our power; for we have not wherewithal to be decently clothed; our neglect of public worship, then, is surely excusable." This plea seems to satisfy their minds. Accordingly they suffer their momentary and uncertain lives to pass away, in the neglect of a divine and very important institution, seemingly easy and unconcerned, as if there were not a lie in their right hand. Alas! how astonishing

ing must be the deceitfulness of the heart, to urge a plea so unreasonable, so groundless, and so sinful !

O ye sons and daughters of deceit and pride ! because ye have not the gold ring and gay apparel, you neglect to obey the God of heaven, who requires you to remember his Sabbath and to reverence his sanctuary ! and yet justify yourselves in this neglect ! What will open your eyes to see the deceitfulness of your hearts, and the criminality of your conduct ? Are you really poor with respect to this world's goods ? but does this circumstance afford you a good reason for the indulgence of pride ? Besides, are none of your neighbours, poorer than yourselves, regular and constant attendants on the worship of God in his house ? Do you seriously think that it would be impracticable, handsomely to clothe yourselves, if your money and labour were not spent for that, which is not bread ? for that which profiteth not, but tendeth to poverty and ruin ? Can you believe that any considerate man will esteem your plea as of any avail ? Will the holy and jealous God, when he shall make inquisition, consider and treat it as of any weight ? Will you dare to make this plea at the tribunal of Christ, when the guilty will be stripped of every artful disguise, and dislodged from every refuge of lies ?

But admitting that you have become poor, neither through intemperance nor any imprudent conduct, will this justify your neglect of the worship of that God, before whom angels bow, and archangels veil their faces ? If you cannot appear in the house of God so well habited as some of your neighbours, yet you cannot reasonably plead the want of a *decent and cleanly* dress. But for this you ought to bless God ; nor with such a dress ought you to be ashamed to present yourself before him, in the congregation of his worshippers. You ought to bear it on your minds, that your object in going to the house of God should not be, to worship him in the beauty of external appearance, but in the beauty of holiness.

With what language would those poor Christians, of whom the apostle James speaks, who went into Christian assemblies to worship God, in vile raiment, address you, were they permitted to come among you, from the dead ? Would they not thus admonish you : " We were not ashamed publicly to worship our God and Saviour, although our raiment was poor and coarse. Nor could we be prevailed on to neglect the assembling of ourselves together, notwithstanding we were treated, by some of our fellow-worshippers, with contempt and reproach. Our love of God our Saviour, and the delight we enjoyed in his worship, made us willing to endure any cross and suffer any shame. And that God, whom we served, was not unmindful of our low estate ; for he hath exalted us to become
kings "

kings and priests unto himself. We have exchanged our vile raiment for white robes and for crowns of unfading glory. Will you, then, excuse yourselves from the public worship of God, because you cannot shine in splendid attire? None will say to you as some did to us, Stand there, or sit here, under our footstool. No suitable respect will be withheld from you, nor any convenient accommodation. How inexcusable, then, is your conduct! and how must it, ere long, fill you with merited shame, and overwhelm you with guilty confusion! O ye children of pride! we grieve, we weep for you. Let the pride of your hearts be abased. Pluck the serpent from your bosoms. Humble yourselves in the dust. Acknowledge God in all your ways, and particularly in his temple below, as you would hope for admittance, hereafter, into his temple above.*

But while some plead, to excuse their neglect of the public worship of God, that their apparel is not *so good*, as that of some of their neighbours, do not others make the same plea, on the consideration that theirs is *better*? How contradictory, as well as deceitful, are the suggestions of the wicked heart! Reader! hast thou never kept thy feet from the house of God, on the Sabbath, from an apprehension that thy gaudy apparel would be injured, or disobliger, by the weather? Hast thou never urged this consideration as an excuse for thy conduct! And alas, has it not operated, as a powerful opiate upon thy conscience! But will such an excuse be available to your acquittal from condemnation at the great day of accounts? Will you venture to plead before your Judge, that, because you had exercised more care and concern for your costly and splendid dress, than for your soul, you ought not to be condemned! If the excuse will not be accepted at the bar of Jehovah, let it now, and forever, be abandoned. Spend not your substance for that which ministers neither to use nor convenience. Let your dress be suitable for every season. Banish pride from your hearts, and give no "place to the devil."

Are there not some, who excuse themselves for their neglect of the public worship of God, from the consideration that they do not enjoy that mode of conveyance, which would be convenient and agreeable to them? Is not this the spirit of their plea—"We live at a great distance from meeting, and are not able

* Should these observations be thought useless, from the consideration, that they will neither reach the eyes, nor the ears of the characters, to whom they more immediately apply, yet may not the hope be indulged, that they may be useful by preserving those, who may read them, from the unreasonable and sinful conduct under consideration? It is also to be hoped that notorious delinquents, in some instances, at least, will, through the intervention of a merciful providence, either see or hear the reproof contained in the above remarks, to the salvation of their souls.

able to walk that distance. It is our wish to attend public worship; but a willing mind will be accepted; our neglect, therefore, is excusable." Thus, it is to be apprehended, that numbers pacify and quiet their consciences, and feel chargeable with no guilt for neglecting to wait upon God, in his house of prayer and praise.

This excuse, in some instances, is probably well founded; but in general, it is to be apprehended that it is the suggestion of a heart, exceedingly deceitful, and exceedingly proud. Is it made by none, who, on week days, find themselves able to walk a greater distance than to the house of God, and for purposes much less important, than his worship? Besides, are there none, who, although really unable to walk, have ability to ride, and yet decline that mode of conveyance, because they must ride *with a companion* on the back of a horse? "How unfashionable, how unseemly would it be for two persons to ride together in this way! They would be subjects for ridicule to the spectators. We can never consent to this mode of conveyance to the house of God. We *must*, therefore, be excused from attendance on public worship."* Astonishing! that such creatures as we are, poor worms of the dust, who ought to appear very loathsome and vile in our own eyes, should possess so much pride as to keep them from the most solemn and important duty. Rather than be conveyed, in the manner above named, to the house of God, the place where his honour dwelleth, they will venture to challenge his authority, excite his resentment, and expose themselves to the everlasting effects of his wrath!

O ye children of pride and deceit! will Jesus Christ, who, when on earth, rode into a populous and polite city on the meanest and most contemptible of all animals, will the meek and lowly Jesus, do you think, accept your excuse? Impossible! Were you but to see the deceit and pride of your hearts in their proper colours, and be duly affected by the discovery, you would abhor yourselves and repent in dust and ashes. The loftiness of your looks would be brought down, and you would experience that accommodating and sweet humility, which would lead you gladly to embrace any mode of conveyance, however unfashionable and mean, to the house and worship of your God and Saviour.

But are there none who have, or *easily might have* the most convenient mode of conveyance to the house of God, and yet

* These remarks, it is believed, are in a great measure inapplicable to people who live at a considerable distance from our capital and large towns. They are designed for application, only, where they will apply.

very frequently neglect his worship. ? Does sickness or bodily infirmity keep them at home on the Sabbath ? then they are excusable. But if they enjoy health, must not all their pleas and excuses for their neglect to reverence God's sanctuary, by uniting in its worship, be mere refuges of lies ? Neither the plea of winter's cold and the heat of summer, nor any plea which may be suggested by avarice or indolence, will be available to their excuse in the sight of God. Whoever is not willing to take up any cross, endure any inconvenience, and subject himself to any necessary expense, for the sake of worshipping God, according to his appointment, is not to be considered as possessing the temper of the gospel.

Is it not the case with some, that they habitually, or often refrain from the public worship of God, when they assign no other reason for it, than disapprobation or dislike of the doctrines delivered by their minister. "Our minister," they plead, "often preaches such doctrines as represent men to be machines, and consequently not accountable creatures. He often delivers sentiments of a contradictory and perplexing nature ; such as are very discouraging to sinners, and unprofitable to saints. In short, his preaching does not tend to edification, or to the advancement of religion ; but to the promotion of opposite effects. We cannot, therefore, conscientiously attend upon his ministry. It is our duty to withdraw from him." How convenient, how plausible, and how soothing is such a plea as this ! But does it not often arise from a heart, deceitful above all things, as well as desperately wicked ? Merciful God ! open their eyes to see the deceitfulness of their hearts. Have mercy upon them. Lead them to repentance, and reclaim them from the evil of their ways.

Once more. It is urged by some, in justification of their conduct, in absenting themselves from the house and worship of God on the Sabbath, that they can receive more edification from reading a sermon at home, than from hearing one delivered by the preacher. Their plea may be thus stated. "We ought to covet and avail ourselves of the best gifts ; but these we find in the printed sermons, which we have in our houses ; therefore we are excusable for neglecting (at least occasionally) the inferior gifts of our minister."

To controvert with such apologists, whether they can read better sermons at home, than they can hear delivered in the house of God on the Sabbath, is not designed. Let it be admitted that they can ; yet if the preacher do not preach "another gospel," the plea under consideration can come from no heart, but that, which is deceitful above all things, and desperately wicked. Is not the public worship of God, on the Sabbath, a divine institution ? And does not God require all, who have

opportunity for it, religiously and punctually to attend upon it? This, the believer in revelation must admit. Is it not evident that the plea before us is very unreasonable and affrontive to the Divine Authority? Is not its true spirit and import this; that more edification and advantage may be realized, by disobeying, than by obeying the God of heaven? However excellent the printed discourses, which any may have in their possession, and with how much attention soever they may read them on the Sabbath, if this be to their neglect of the worship of God in his house, their conduct must be inexorably criminal; for what can justify their neglect of a divine institution, which they are enjoined, by the highest authority, to observe? To disobey God; to do evil that good might come, is a doctrine infinitely unreasonable, and abhorrent in the pure eyes of the Divine Holiness. And with detestation and horror must it be viewed by every one, who cordially embraces that doctrine, which is according to godliness.

Reader! be careful to receive from the above remarks the salutary and saving impressions of wisdom. Be not too *forward* in applying them to others; nor be too *backward* in applying them to thyself. Should you not find that the application so fully belongs to your own conduct, as to the conduct of some of your neighbours; yet do you not find much occasion for deep repentance and humiliation before God? Give all diligence to profit your own soul, from what you have now read, and be excited by it, to do whatever in you lies, to bring your neighbours to a sense of their self-deceit, and the wickedness of their hearts, to strip them of all their sinful excuses, for neglect of duty, and to bring them to repentance and newness of life. May God in mercy succeed your endeavours.

SILAS.

(*To be continued.*)

RELIGIOUS INTELLIGENCE.

REPORT

Of the Directors to the Eleventh General Meeting of the Missionary Society, held in London, May 8th, 9th, and 10th, 1805.

IN obedience to the authority of our Lord and Saviour Jesus Christ, who has commanded his disciples to communicate the gospel to every creature, we are once more assembled in his name; and rejoice in the return of the season which binds us together, to unite our prayers and our exertions in promoting the salvation of the heathen.

It is impossible for a real Christian to contemplate the moral state of the globe, and behold more than half its inhabitants involved in darkness, vice and superstition, without being penetrated with grief and sorrow; nor can he recollect the numerous promises interspersed throughout the sacred Scriptures concerning the salvation of the Heathen, without a gleam of hope that warms and animates his heart. This grief and this hope combined, gave rise to the Missionary Society, which, through the goodness of God, has subsisted nearly ten years; and though the novelty of the Institution has ceased to awaken the public curiosity, the permanent principles of zeal for the honour of Christ and love to the souls of men, continue to operate with unabated vigour, and will, it is hoped, secure the perpetuity of the Society, when its first promoters are no longer in the present world.

The continuance and prosperity of a numerous Society, formed, not for the purposes of self-interest or worldly advantages, nor on the narrow principles of religious party, and composed of materials by many despised as heterogeneous—the harmony that still subsists among its members, though of various denominations; the spirit of activity by which it is enlivened, and the public liberality by which it is supported—all concur in the demand of our grateful acknowledgments; and which we now gladly offer, first to the heavenly source of every good and perfect gift, and next to the whole body of its members and friends.

To that body, now convened, the Directors, to whom the management of its concerns was confided for the past year, proceed with pleasure to report their operations; premising, however, that no events of an extraordinary or striking nature have occurred during that period, and that the continued hostilities which unhappily divide the nations of Europe, have deprived them of much of that information which might have rendered their report more lively and interesting: they trust, however, the Society will be convinced that the directors have been diligently employed, in preparing and fitting out missions of a very important nature; and thus, sowing the precious seed, which, in future years, may bless our eyes with an abundant harvest.

OTAHEITE.

In the course of the last year, we have received the journals of the missionaries at Otaheite, from October 1802, to April 1803. The civil war in that island, which had placed our brethren in a critical situation, having been happily brought to a close, they were enabled to pursue the object of their mission with

without any molestation. The brethren Jefferson and Nott, afterwards the brethren Bicknell and Wilson, made a preaching tour through different parts of the island, and published the glad tidings of salvation by Jesus Christ to the natives, some of whom gave them an attentive hearing, but the greater part treated their message with levity and disregard. The brethren first mentioned had an opportunity, in the course of their journey, to address nearly four thousand adult persons, which is probably more than half the total inhabitants of the island, for by the ravages of war and disease, the missionaries had reason to conclude that the inhabitants are reduced to the number of six or seven thousand souls. Their increased acquaintance with the people has discovered a dreadful degree of moral turpitude generally prevailing among them, which has, no doubt, been much aggravated by the intercourse of wicked Europeans among them. Their principal desire has been by every means in their power to procure fire arms and ammunition, which they employ every opportunity that occurs for accumulating; a circumstance by no means favourable to the missionaries, who, however, consoled themselves with this glorious truth, that "the Lord God omnipotent reigneth."*

The missionaries express their deep regret that human sacrifices were still frequently offered by the chief, to render his god propitious; and that the cruel practice of murdering infants was also continued, which, with the causes before assigned, contributed to the speedy depopulation of the country.

An event took place on the 3d of September, 1803, the consequences of which the missionaries were unable to foresee. The *Dart*, an English brig, employed in the seal-skin trade, touched at the island, in consequence of some disappointment in the object of her voyage; by which circumstance, our brethren received a small supply of necessary articles. When the *Dart* was about to leave the island, and was plying in and out of the bay, waiting for some provision which had been promised, the chief (Pomarre father of the reigning prince Otoo) was proceeding in a canoe to the vessel with two of his people, but being suddenly attacked by a violent pain, he dropped the paddle from his hand, fell down on his face in the canoe,

* The Directors enjoyed the satisfaction of conversing with a gentleman who had resided some months on the island, and whose account of the state of things there, corresponded with the journals and letters of our missionaries. He confirmed the information above mentioned, concerning the avidity with which the natives procured fire arms, and said he believed they might possess about 120 musquets. He observed that the missionaries seemed to be satisfied as to their own personal safety, and thought there was no occasion for their friends to entertain any painful apprehensions concerning them.

canoe, and never uttered another word. The canoe returned to the shore, and Pomarre shortly expired.

This Chief having long been the powerful friend and protector of our Missionary brethren, it was natural for them to feel some apprehensions on his sudden removal. They therefore prudently requested the captain of the Dart to defer his sailing till the next day, that they might have an opportunity of ascertaining whether they might indulge the hope of continued safety under the successors of Pomarre. The result of such inquiries as a few hours admitted of their making, was, "they trusted they might rely on the assurances of Otoo and Edea, that they should remain unmolested in the exercise of their mission, whatever changes might take place in the government." The Missionaries appear to have been generally treated with civility, and sometimes with kindness, in the tours they made; and, though the greater part of the persons who heard them preach the Gospel, were careless and inattentive, yet a few listened with becoming regard, asked questions, and wished for further information. "On the whole," (say our brethren,) "although we can give no flattering hopes of the success of the Gospel, yet we believe the means are not used in vain. The names of Jehovah, and Jesus Christ, are universally known, and several truths respecting them; and, as God has appointed the preaching of the word for the salvation of sinners, we hope in due time, that blessed end will be answered in Otaheite."

The Directors regret that they have received no communications from Otaheite, of a later date than Sept. 3, 1803; and it was no small addition to their concern, to be informed by the Rev. Mr. Marsden, of Port Jackson, in New South Wales, in a letter dated 10th August, 1804, that the supplies requested by the Missionaries and sent out in the ships Albion and Cato, in 1802, and which had been forwarded by the Alexander, Captain Rhodes, had not been landed at Otaheite; for the Captain, hearing of the renewal of the war with France, relinquished his design of going to Otaheite, and after having been at sea some months, returned to Port Jackson; in consequence of which, the goods were re-landed, and were found to be much damaged. A further supply of necessary and useful articles for the Mission was sent out in November last, by the Argo, Captain Baden, but of their arrival at New South Wales, in order to their conveyance to Otaheite, the Directors have not yet been informed.

When the state of this Mission was maturely considered at a special meeting of the Directors, Sept. 24, 1804, it was unanimously resolved, "That a competent supply of necessities and conveniences for the Missionaries be annually provided, and forwarded to Otaheite, either by a direct conveyance, or through
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the medium of the Rev. Mr. Marsden, New South Wales; and also, that a credit to the amount of 300*l.* be lodged with him, to be applied discretionally by him to such exigencies as may occasionally occur." In pursuance of the former Resolution, the supply last mentioned was sent out.

The Directors feel a painful concern for their brethren at Otaheite, whose patient continuance in well-doing, amidst so many dangers and discouragements, entitles them to every exertion in their behalf that can with propriety be made. It is much to be regretted, that the means of intercourse with them are so rare and so difficult; nor can the Directors conceive of any practicable mode of communication, but by encouraging some mercantile persons in New South Wales, by a suitable bounty, to fit out a vessel from thence, to be employed in the seal-skin trade, or some other commercial engagement suited to the country, and who may thus be induced to visit Otaheite, and convey to them the needful supplies, and thus open a channel of communication with the Society, provided that the Missionaries find it their duty to persist in their labours on that island, or to make an attempt to evangelize some other of the Society Islands. This important measure is now under the most serious consideration.

NORTH AMERICA.

In the island of Newfoundland Mr. Hillyard is still employed with diligence and fidelity in the work of the Lord. He has preached at Harbour-Grace, Twillingate, and at several harbours in the upper parts of Conception Bay. It was his intention to visit Bonavista, but he has hitherto been prevented. He however hopes to do this hereafter.

Mr. Pidgeon is engaged in preaching the gospel in the province of New Brunswick, but we have not yet received a particular account of his operations.

Mr. Mitchell, who was formerly employed as a Missionary by this Society, now labours at Amherst; where, in a tour through part of New Brunswick last summer, he met with a great number of persons who heard him gladly, and who longed for the preaching of the gospel among them, but who are at present as sheep without a shepherd. From other quarters also, the Directors are informed how much the ministry of the word is needed in that country. An affecting letter was received from a gentleman at Dorchester, in the county of Sydney, Nova Scotia, on whom Mr. Mitchell had once called, and who, with his friends, are ready to contribute to the support of a minister. Many also of the inhabitants of Prince Edward's Island, (formerly called St. John's,) have earnestly entreated the Society to send

a Missionary to them.—In most of these places, the Roman Catholics are very assiduous in making converts, while those who incline to the Protestant faith are in vain soliciting assistance from Europe. The Directors lament the situation of multitudes in this part of North America, descendants of British Christian parents, but are unable to afford them any effectual help, especially while our Missionary Students are so few in number, and are needed in situations more directly within the design of our Institution.

AFRICA.

THE Directors in the next place advert to the state of our Missions in South Africa, of which, however, through the interruption of direct and regular communication with the Cape, they are not enabled to speak so particularly as they wish. From our excellent brother Dr. Vanderkemp, no intelligence has been received later than Feb. 29, 1804; that intelligence, however, was highly satisfactory; as it not only assured us of the continuance of his valuable life, and the restoration, in some degree, of his health; but affords fresh occasion to thank the Lord of the harvest for the powerful influences of the Holy Spirit crowning his labours, and those of Mr. Read, his faithful colleague, with considerable success.

The particulars of this success we have obtained from the Annual Report of this Mission for the year 1803, drawn up by Brother Read, and to which the Doctor refers in his letter. This Report, after long delay, has come to hand, and contains important information. The gospel, which proved, in many happy instances, the power of God to the salvation of the poor Hottentots, became a stumbling-block and a rock of offence to many of the Boors, who notwithstanding the name of Christians, which they undeservedly bear, laboured to keep the Hottentots in total ignorance of the gospel, and were enraged at the Missionaries, the diffusion of whose light discovered and condemned their horrid acts of oppression and murder. Irritated to the highest pitch, they laboured to seduce the people into drunkenness, whoredom, and other vices, and to prejudice their minds by the most injurious falsehoods; they would have rejoiced to destroy the lives both of the Missionaries and their disciples, and when they could not effect this, they committed depredations on their property.

Amidst these difficulties and dangers, our brethren were sometimes on the point of determining to leave their situation. But the Lord by his good providence interposed in their favour, and on the arrival of the Dutch Governor Jansens, they obtained protection while they continued there; and, as was mentioned

ed in a former Report, the seat of the mission was removed by the advice of the Governor, to a spot now called Bethelsdorp, where, we presume, the labours of our brethren are yet continued. A settlement was formed at this place, in which a church and habitations were speedily constructed, the walls and roof of which are composed of reeds; extensive gardens were also planted, and every prudent measure adopted to procure a supply of corn, and various kinds of vegetables for the use of the little colony. A plan of this settlement has lately been forwarded from Holland, and will appear, probably, in the next number of our transactions. Their school consists of about 30 or 40 children, of whom 20 could read and spell.

Our brethren, during their dangers and trials, consoled themselves in the expectation of being soon joined by brother Irvin, who had long waited at the Cape for a conveyance to Algoa Bay: but it has pleased the sovereign Disposer of human events to disappoint their hopes and ours; for the vessel in which he sailed was wrecked on the coast, and the Society was deprived of a truly devoted servant of Christ, whose labours, at the Cape and its vicinity, especially among the soldiers, had been eminently useful. By the loss of this vessel our brethren were also disappointed in their expectation of receiving a printing press, calks, and other supplies, sent out by this Society for their use; but, says the Doctor, "We lay our hands upon our mouth, and say—"The Lord gave, and the Lord hath taken away;" he also adds, with truly Christian confidence in divine assistance, "respecting the means likely to be furnished for our future support, I can only reply, it is uncertain what fellow-creatures may do, but Christ will most certainly supply us abundantly with all that is necessary for us, to carry his glorious plan into execution, and this is all that we can wish for."

The Directors have lodged a sufficient credit in their favour at Cape Town, both for the purposes of their own support, and of promoting and enlarging their Missionary operations.

In the Report of our brethren, before mentioned, we have the utmost satisfaction in learning that the Lord continued to bless their labours at Bethelsdorp, and that the kingdom of grace was spreading more and more among the poor Hottentots. The progress also of the scholars, in learning to read and write, and in acquiring religious knowledge was astonishing to our brethren, knowing, as they did full well, the peculiar languor, stupidity, and aversion to every exertion, mental or corporeal, which characterises the natives; which indeed proves, as our Missionaries observe, "that nothing is impossible to God."

It will not be necessary in this Report to detail particularly those remarkable instances of conversion which were communicated in the paper last received from Africa, as they have already
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ready appeared in our Transactions, in the Evangelical Magazine, and in a circular letter lately sent to the friends of the Society in general. The Directors could not retain, till the annual meeting, a narration so interesting, displaying in so eminent a degree the energy of divine grace on the hearts of men usually reckoned among the most abject of our race. The conversion of Cupido, a man uncommonly notorious for vice, and distinguished above all his pagan fellows for the enormity of his crimes, found in the gospel of salvation, and in the blood of Christ, a remedy sufficient to heal all his diseases; and no sooner did he hear that the Son of God was able to save sinners from their sins, than he cried out, like a person in similar circumstances in the eastern world—"This is what I want! This is what I want!" This convert, like Saul of Tarsus, no sooner received the faith of the gospel, but he straightway preached it to his countrymen, declaring, as a living witness, and from his own happy experience, that Jesus Christ has power to forgive and to subdue sin. Glory to God! in one year, he could number seventeen adult persons of his countrymen, called by his instrumentality out of darkness into light, one of whom is become the wife of the Missionary brother, Read.

Another Hottentot, Boezak, whose first appearance inspired the brethren with horror, and whose beastly drunkenness was disgusting in the extreme, soon obtained from the gospel that knowledge of himself which light from above alone can impart, and complained that "he had got two hearts"—in his simple language expressing the inward conflict which every Christian feels, and which the inspired penmen so affectingly describe. The conflict however issued well; and the heart, once the den of every beastly lust, became a habitation of God through the Spirit, which being filled with the love of Christ, overflowed with affection to his countrymen, among whom his talents had rendered him eminent, and to whom he now holds forth the word of life, an ornament to the doctrine he has espoused.

Samson was another distinguishing trophy of Divine Grace. He had long wished to understand the nature of that salvation, a distant report of which had reached his ears; at length the opportunity was afforded, and he felt the gospel to be the power of God. He is become bold in the cause of Christ among all sorts of persons; he warns his fellow-sinners to flee from the wrath to come, and fails not to reprove the colonists for their criminal conduct in withholding from his nation the means of salvation.

Jocham, another convert, seized the first opportunity of assembling the heathen around him, and declaring to them the gospel of Christ, by which zeal he offended the nominal Christians, who imprisoned him and some of his brethren in the cage,
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one of whom was shamefully scourged ; but a magistrate interposed, and declared that the cause they espoused could not and should not be suppressed. This Hottentot brother, seeing letters prepared for England, desired that Mr. Read would express the affection he felt for us, and "beg them," said he, "to pray for me, assuring them that, as well as I can, I will pray for them."

How encouraging ! how animating, are these relations ! Let God be glorified among us this day. We are already well repaid for all our exertions.

We regret that we are not able to report the state of the other Missions in Africa ; the suspension of correspondence leaves us wholly unacquainted with the circumstances of our brethren Bekkar, Verster, Tromp, Vanderlingen, Anderson, and Kramer ; as also of the operations of the South African Missionary Society, who we trust are all at their respective posts, labouring unceasingly in the work of the Lord. A little time we trust will bring us welcome advices from all these quarters.

During the last year, a measure of considerable importance has been adopted with respect to the future management of the Missions in Africa. The strong prejudices entertained by some narrow minded persons in that country against the Missionary Institution, not only formed but directed and managed by Englishmen, with whom the Dutch were engaged in hostilities, were such as to induce Dr. Vanderkemp to recommend that the management should be entrusted to the hands of the Netherland Missionary Society. The clamour of these people, though ostensibly of a political nature, was really nothing more than the result of a deep-rooted enmity against God, and the extension of his kingdom among the heathen. It was judged, however, prudent to submit to the method proposed ; and the Directors, after mature consideration of the plan and regulations proposed by the Dutch Society (which was published in No. 12 of the Transactions) have with entire satisfaction adopted the whole system.

Our friends are already, in general, apprised that our excellent brother Kicherer, with the Christian Hottentots who paid a visit to England with him, have, after long and unavoidable delays, proceeded to Africa. They sailed in an American vessel, Captain King, from Amsterdam, in October last. They were accompanied by several new labourers, viz. Mr. and Mrs. Vos, of Holland, who are to be employed in the school at Zak River ; also two brothers, Mr. Christian Albricht and Mr. Austin Albricht ; these are to perform the offices of school masters and teachers ; and, if necessary, are to be sent to other parts of the country, to extend the gospel. Another Missionary, Mr. Albricht, is also sent out with them, who is intended to join Dr. Vanderkemp

Vanderkemp and Mr. Read at Bethelsdorp. Besides these, Mr. Syden Faden is sent forth, at the expense of the Rotterdam Society, and who is to manage the social affairs at Zak River, while Mr. Kicherer is superintendant of the whole. Letters received from these new labourers, before and at the time of their departure, were highly satisfactory ; and the Directors entertain a pleasing confidence that they will prove valuable helpers to the good work in that quarter, where the Lord has already displayed so much of his gracious power.

A circumstance that occurred when these brethren were just leaving our coast, ought not to be forgotten. On the night of October 26, 1804, they were overtaken by a dreadful storm, when between the Isle of Scilly and the Lizard ; the danger was so great, the wind blowing in shore, that the captain admonished all the crew to prepare for immediate death ; but it pleased God to hear their fervent prayers, and to preserve their lives for further usefulness ; the wind changed about five in the morning, the storm abated, and they were relieved from their distresses. The letter, which gave us this information, was dated Madeira, Nov. 13, 1804, when they were all well ; and long before this, we trust they have arrived at the Cape, and it may be hoped have reached the scene of their labours, to gladden the hearts of the little flock in the wilderness, and to recount all the goodness and mercy of God towards them in Europe.

FRANCE.

The continuation of war with France has unavoidably suspended that intercourse which was necessary to completing the printing of the Bible, and to the effectual dispersion of the New Testament, which was long since finished. The Directors have been disappointed in the expectation announced in the last report, that a Society on the Continent, not prohibited by circumstances of hostility, would undertake this service. They trust, however, that matters are now in a train to effect the accomplishment of the work by means of Christian friends in Switzerland, who having opportunity of maintaining correspondence with Protestant clergymen who are settled over numerous congregations in various parts of France, will thereby be enabled to extend the circulation of the scriptures, as well as to promote the general interests of pure and vital religion.

ASIA.

The Directors wish in the next place to invite the attention of the Society to the Eastern world, the regions of which are so vast in their extent and so full of civilized inhabitants, presenting

sending to the Christian mind many millions of our fellow-men, long immersed in vice, error, and superstition, and for whose conversion few attempts have hitherto been made. For some time past, the miserable condition of these nations, and particularly of those whose commercial connexion with this country affords a strong claim to our regard, has seriously occupied the minds of the Directors. Their efforts have consequently been principally directed to the eastern and western coasts of the great peninsula of India, and to the important island of Ceylon, nearly connected with it.

The Society is already acquainted with the steps which have been taken as to the island last mentioned. The Rev. Mr. Vos, a veteran in the service of the Redeemer, and formerly a faithful minister in South Africa, near the Cape of Good Hope, superintends this Mission. The German brethren, Ehrhardt and Palm, accompany him on this embassy. Together with these, the reverend brethren Ringletaube, Desgranges, and Cran, have sailed for Tranquebar; these are intended to labour on the continent of India, where the providence of God, after they have received the best advice from our Danish brethren at Tranquebar, may direct them to settle, in the most eligible and promising spot. Unexpected delays, not uncommon however in all shipping concerns, protracted their stay in Europe till the 20th of April, 1804, when they sailed in the Danish ship King's Packet from Copenhagen.

The goodness of God in preserving their lives, when just leaving the coast of Denmark, must be mentioned with peculiar gratitude. The vessel was at anchor about three miles from the shore, and the brethren were proceeding to join it in a boat. When they had proceeded about three-fourths of the way, the boat became leaky, and the water rushed in so fast, that they soon found themselves in the most imminent danger. In this emergency, Mr. Voss having, happily, a tin vessel with him, they successfully employed it in bailing out the water; by which means they kept themselves up, till the people on board the ship, perceiving their perilous situation, sent out their own boat, and took them safely on board. The Directors had the pleasure of finding by the Cape Gazette, dated 11th August, 1804, that the ship had arrived safely at the Cape on its way; but no information has yet been received of their arrival in India.

Another mission, of great importance, has been determined upon since our last General meeting. A memoir having been presented by one of the Directors, who has been repeatedly in India, recommending to their attention the populous city of Surat, on the northern part of the eastern coast of India, above Bombay, the Directors were so fully convinced of the eligibility

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of this station, that they immediately and with great satisfaction determined on a mission to that place.

Surat is said to contain more than an hundred thousand inhabitants, to whose religious instruction no suitable attention has hitherto been paid. Its situation and commercial connexions appear to render it peculiarly favourable for the introduction of the gospel. Religions of various descriptions are fully tolerated, affording free access to the heathen, while there is every reason to expect the protection of the government. Many of the inhabitants being acquainted with the English language, the Missionaries may probably enter upon their labours immediately, so that no delay will be suffered while they are acquiring the prevailing language of the country. It was a further inducement to undertake a mission to Surat, that should the gospel be succeeded by the blessing of God in this place, it may probably be from thence extended through all the north-western parts of India, Cabul, Candahar, Persia, and Arabia.

One of the Missionary students, who had been for several years under the care of the Society, first at Edinburgh, and afterwards at Gosport, appeared to the Directors a suitable person to be employed in this important service, namely, Mr. Taylor, who having acquired a considerable share of medical knowledge, has regularly obtained the degree of Doctor of Medicine. This qualification, it is hoped, may prove of essential advantage in recommending him at Surat. Dr. Taylor is accompanied in this service by another student from Gosport, Mr. Loveless, whose piety and temper pointed him out as well adapted to the same station. These brethren, after having been solemnly set apart to the work, sailed in an American vessel, the *Allegany*, Capt. ———, for Tranquebar, in December last. After a short stay on that coast, and availing themselves of the advice of the Danish brethren at Tranquebar, and if opportunity offers, of that also of the Baptist brethren at Serampore, they are to proceed to the place of their destination.

The Directors conceive they have been discharging a duty of the first importance, in the preparation of these missions. The objects presented to the view of the Society in Ceylon, and on the two opposite coasts of India, are in their view, of the first magnitude; and such as will, they trust, be favoured with the approbation, and with the earnest prayers of the whole Society, and of the religious public at large. The fields so widely extended, and, in great part, so long unoccupied, promise, they trust, a glorious harvest. In this hope, they are encouraged by the success with which it has pleased God to favour Missionary efforts already made in these populous regions, not only by the Baptist brethren from England, but by the various other labourers for a long season. On this head the Directors derived
much

much satisfaction, from a letter received from some venerable Danish ministers of the gospel at Tranquebar, in which they favoured us with some account of their mode of proceeding, and of the blessing which the gospel has been made to thousands of souls. They invite and encourage our further exertions, and express a pious wish that persons of influence were duly sensible of the great advantage which the gospel, if suitably supported, would prove to the whole country. "If," say they, "the European governors and rulers of the country could be persuaded that true Christianity would render them still greater and happier than they are, and what a blessed influence the propagation of it would have on the general welfare of the nations which they govern, and especially if they would countenance it by their own example and influence—there is no doubt that the different nations would soon submit to the easy yoke of Christ, and shake off the miserable burden of heathenish superstition, vice, and vanity." What Christian does not cordially unite in a sentiment so just and benevolent! May He, who has all hearts in his hands, so dispose the minds of men of eminence in wealth and influence!

CHINA.

The Directors now proceed to a subject which has for a considerable time engaged their attention, and which, as a Missionary undertaking, will probably be deemed of unequalled magnitude and importance,—they refer to a resolution which they have formed of attempting a translation of the Holy Scriptures into the Chinese language, as a measure, preparatory to the introduction of a mission to that empire.

It is unnecessary in this report to expatiate on this interesting topic. The immense population of China, and the deplorable darkness by which it is enveloped, are so generally known, that it may be reasonably expected that any well formed plan for the communication of divine truth to that country, will find a powerful advocate in the breast of every Christian.

It is of infinite importance, however, that those who superintend or direct a measure, so intimately connected with the future interests of Christianity in the empire, should proceed in its execution on such principles as, with the blessing of God, may be likely to convey the pure oracles of truth, unalloyed with error or mistake. In order to which, it appears requisite in the first place, that the individuals who are to be employed should be themselves well grounded in those views of the Christian doctrine, which by evangelical believers are generally considered as derived from the word of God. It is also of high importance that they should previously possess a knowledge of the language
adequate

adequate to the undertaking. Without the combination of these qualifications no translation of the scriptures can prove satisfactory to the religious public. With these principles in view, the Directors wish to proceed in the selection of suitable instruments to be employed, and in the situation best adapted for the acquirement of the language. On this latter point, they are so much under the control of circumstances, as to render it inexpedient to fix on any specific plan, so as absolutely to exclude the exercise of discretion on the part of the missionaries: they have, however, considerable reason to believe that at the Prince of Wales's Island, they will find the most eligible station for every purpose of a preparatory nature, and it may be proper to mention some of those considerations on which this opinion is founded.

The liberal principles on which its government is conducted is of prime importance. It is a free port, open to all nations, (unless with the exception of the French) and prudent, well disposed Missionaries would here pursue their peaceful labours without interruption, as no place admits of more freedom either of a civil or religious nature than this. It is also a circumstance of equal moment, that nearly one half of the population consists of an industrious colony of Chinese, to whose activity much of the prosperity of the island may be ascribed; it is therefore highly probable not only that the language may be acquired, but that a Mission to China may actually commence here, and instruments be raised up not only to suggest the best plan of action, but also to assist in its introduction into various parts of that great Empire; for its intercourse therewith is easy and frequent, it being not more than ten days sail; it is also the great depot for the produce of the Eastern Islands, and the Company's regular ships bound to China endeavour to call there in their way; it is likewise the resort of the country ships from Bengal, Siam, Pegu, Madras, and Batavia.

In relation then to this great object, the translation of the scriptures into the Chinese language, with a view towards a Mission to China, the Directors conclude, for the above reasons, that the Prince of Wales's Island presents a desirable station. There are also some collateral objects, highly interesting to the cause of Christ, which seem to be connected with this situation, and capable of being pursued at the same time, and by the same instruments; particularly the Malay nations, containing an immense population in numerous islands from the Bay of Bengal, to the coast of New Guinea. The Malay language, which is considered as the Italian of the East, may be easily acquired in a short time, and become the medium of great and extensive usefulness. These people are acquainted with letters, and thus, by means of a small printing press, the views of

of the Missionaries may be explained, Religious Tracts circulated, the Holy Scriptures translated, and future Missions prepared : So extensive and encouraging are the openings of Providence, connected with this station. May they be improved with wisdom and zeal on our part, and attended with the Divine benediction in an abundant degree. The Society will perceive that on account of the importance of the measure, the length of time requisite to obtain a perfect knowledge of the Chinese language, and the uncertainty of human life, this great work should not be confided to less than three or four able Missionaries : as yet, one only is appointed to this service. The Directors earnestly pray that the great Head of the Church would incline the hearts of others to come forward ; they also look to Christian Societies, and on this occasion, especially, to Evangelical Seminaries, for persons, who to the radical qualifications of a Missionary, unite a facility in the acquisition of languages, and who may thus be peculiarly fitted for a service so distinguished and useful in the Christian Church.

The Society, desirous of furnishing future Missions with tried and able instruments, have, for some years past, supported a number of young men at the Seminary at Gosport, under the tuition of our highly valued brother, Mr. Bogue. To this establishment we owe some of those Missionaries which are already gone forth to the Heathen, and of whose talents and piety we form the most favourable judgment. The Directors regret much that so few persons have hitherto offered themselves as candidates for missionary services, especially when the great advantages which this Seminary offers, as preparatory to the work, are so easy of access. From the small number of young men, in this school of the prophets, it pleased the Lord to deprive us of one, a few months since. Mr. Owen, a promising and devoted Missionary, was suddenly removed by death, at the close of a day, which, as usual, had been employed in useful studies and exertions. The Directors lament their loss, and entreat the Lord to repair it by the introduction of others equally pious and devoted. There are now at Gosport only six students : these, however, are diligently engaged in appropriate studies, and some of them will soon be at liberty to enter upon the great work, particularly, Mr. Frey, one of the children of Abraham, and now, by grace, walking in the steps of that great father of the faithful. When Mr. Frey was first taken under the patronage of the Society, it was expected that his services would be devoted to the heathen in Africa. But it is with peculiar satisfaction that the Directors concur in the desire expressed by Mr. Frey to communicate to his brethren, the knowledge of Christ, and to be the means of removing from their hearts that veil of ignorance and unbelief, which for so many ages has hidden from them the glories of the gospel dispensation,—they are

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thankful to the providence of God, who has furnished them with an instrument so much adapted to this important occasion:—None can so well enter into the feelings, the principles, and the strong prejudices of a Jew, as one who has himself been educated in that religion, and has also been converted to the faith of the gospel:—None can be expected to commiserate with such strong sympathy their moral state—or devote himself to their relief with more sincere and ardent solicitude, than one of their own nation, who has himself been melted into contrition by looking unto him whom their fathers pierced. It will also be a source of satisfaction to the Society, that a ministry is thus to be opened, which is immediately and specifically addressed to the ancient people of God, and thus a commencement made towards the discharge of that immense debt of obligation and gratitude, which Christians are under to the Jews, as the medium through which they have received the inestimable gift of the Sacred Oracles. The degree of success which may ultimately arise out of this endeavour to promote their conversion, we cheerfully refer to Him whose wise and sovereign purpose has connected the salvation of Israel, with the fallacy of the Gentiles; & thus held out the encouraging intimation that the extensive communication of the gospel to the heathen, is the signal which invites the exertions of Christians in favour of the Jews also.—If this humble attempt should become the occasion of impressing more generally upon the hearts of Christians, their duty with respect to this people,—if it should excite more solemn and stated prayer for their conversion,—if it should lead to more general and enlarged measures to promote this end, we shall unite in thankfulness to Him, who despises not the day of small things. The mode of proceeding, and the station where Mr. Frey is to commence his ministry, are subjects which will shortly occupy our particular attention; and we trust that our Christian friends will bear this object on their minds, in their most sacred moments.

It would afford the most cordial satisfaction to the Directors to see a larger number of godly young men offering themselves to the service of our adorable Saviour, in the extension of his kingdom among the heathen. From the number, the piety, and the zeal of our congregations, it might have been expected that many, very many, would have become candidates for this honourable work, yea many more than the Society could possibly employ; but they still find the labourers few, though the harvest be plenteous: they not only join with all their fellow Christians, in imploring the Lord of the harvest, more copiously to pour out his Holy Spirit on the churches, powerfully constraining a host of willing labourers to say,—“Here are we, send us;” but they also earnestly recommend it to their reverend brethren to encourage and stimulate, by their
animated

animated exhortations and missionary fervor, persons in their connexions, of piety and talents, to come forward to the help of the Lord against the mighty, for they are assured that it is not so much a want of zeal as a want of information on this head that keeps them back; and that a proper representation of the great variety of countries in which the gospel is needed, to which easy access may be obtained, where protection may be expected, and where the prospect of success is flattering, would incline many to press to the work, especially when they are informed that in the Missionary Seminary, they may probably acquire that degree of fitness for the work, an apprehension of the want of which, at present, operates as a discouragement, and keeps them back.

The Directors having thus stated the principal occurrences and engagements of the past year, with the prospects that are opening on the Society, conclude their report with thankfulness to their God and your God, for the help hitherto afforded, and the encouragement with which he has favoured them. They trust, the Society will be enabled to press forward with increasing ardour in the glorious cause. What God hath wrought, connected with the consideration of the greater things he has promised, and in the fulfilment of which he will make use of the instrumentality of men, are sufficient to engage our hearts, our hands, our substance, our influence, our example, our all for the glory of Christ, and the salvation of men.

Extracts from the London Evangelical Magazine.

MISSIONARY SOCIETY.

The following intelligence will gladden the hearts of our Missionary Friends, and excite much thanksgiving to God, whose good providence has favoured so many of the Missionaries with a safe voyage to the places of their destination.

LETTERS have lately been received from Tranquebar, from Mr. Ringletaube, Mr. Cran, and Mr. Desfranges, dated Jan. 22, and Feb. 11, 1805. They have met with a very kind reception, and are diligently employed in learning the Tamulian language.

Mr. Voss and Mr. Erhardt had departed for Ceylon, to commence their mission in that island. It gives us great concern to find that Mrs. Voss is no more; but the particulars of her decease have not yet arrived. The above information is from private letters; the official letter to the Directors, sent by way of Madras, is not yet come to hand.

A letter has also been received from Mr. Palm, dated Cape of Good Hope, March 16, 1805, which we subjoin; and from which we learn, that he and Mrs. Palm arrived there the 5th of March. Mr. Kicherer and the Christian Hottentots had arrived

arrived before them. Mr. Kicherer was gone to visit his congregation at Zak River. He, however, returned in a few days after the arrival of Mr. Palm; and brought with him the brethren Albrechts and Sydensfaden. Here also they had the satisfaction of meeting with six Hottentots of Dr. Vanderkemp's congregation. The Doctor himself was expected there shortly. In about a week Mr. Palm expected to sail for Tranquebar.

Translation of a letter from Mr. J. D. Palm, Missionary to Ceylon, to the Directors of the Missionary Society in London.

BAY OF GOOD HOPE, March 16, 1805.

Worthy Brethren in Jesus Christ,

THE Lord, our faithful divine Director, has anew so kindly proved his grace and mercy to us poor creatures, that we are unable sufficiently to thank him. He has brought us safe and well to the Cape of Good Hope, on the 5th inst. which is a further step toward our appointed place. Dear brethren, be thankful to the Lord that he has conducted us thus far; and I know you will do so. It is the concern of your hearts, as servants and followers of the Lord, that he may bless his work, through your endeavours, that his blessed gospel may be declared on the earth among the blind heathen; and that the praise of the Lord may become great among all people. I am too weak in myself to give sufficient thanks to the Lord, on a view of his love, help, and providence. O that I could enough honour, serve and obey him, my ever-gracious Preserver, according to the everlasting wish and desire of my heart!

Our voyage has been hitherto so favourable, that we, as well as all on board the ship, have been preserved healthy and unhurt, except the sea sickness in the early part of it; with which my dear wife also was attacked, but in a moderate degree.

The 5th of March we came to an anchor here, safe and well, with joy and thankfulness; and went on shore the following day. Our joy was now very great, and the gratitude of our hearts ascended in silent aspirations to God, for his having so far mercifully conducted, preserved, and supported us.

Brother Kicherer, with the other brothers and sisters, had arrived before us at the Cape; therefore, our coming was expected by the Danish packet. Our friends received us with much joy. We hoped to have found brother Kicherer and the others still here; and have since had that satisfaction; for though he was not in Cape Town when we reached it (his desire after his flock, like a faithful shepherd, engaging him to be with them) yet he returned in a few days to the town, and with him our dear brothers Albrechts and Sydensfaden. He brought the good news that he had found his congregation at Zak River in a better situation than he could have expected.

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We had also the great pleasure of seeing at the Cape six Hottentots (four men and two women) of Dr. Vanderkemp's congregation, whom he sent with his waggons to purchase necessities in the town. With these Hottentot brothers and sisters we had soul-refreshing conversation. They sang very agreeably; and a young maiden read a chapter in the Bible. Mrs. Smith, who instructs the slaves here, and is yet willing to go to Dr. Vanderkemp's station, asked her after she had read, how long she would cleave to the Lord Jesus. She hid her face in the sheep's skin wherewith she was clothed, began to weep bitterly, and said, "I will never leave Jesus: he is my only Saviour!" Brother Vanderkemp has received an order from Government to appear before them at the Cape: it is not yet known for what reason: he is already on the way, and is expected here in a few days. We are glad that we shall probably have an opportunity of being acquainted with him.

We are well off here in every respect, both for body and soul. Thanks be to our merciful God and Saviour, who exercises such loving-kindness towards us! May he mercifully further preserve and help us on our voyage, and prepare us to become useful and faithful labourers in his vineyard!

It will be eight days more, at least, before the ship will be ready to sail. Now we recommend ourselves again to the affectionate remembrance and prayer of the Directors; and I remain, with all respect and sincere love in Christ, your humble brother,
J. D. PALM.

INDIA.

Extract of a letter from the Malabar Coast.

THERE are some small congregations, in different parts of this coast, calling themselves Roman Catholic, which were established by the Portuguese, while they had possession of the country. But the Portuguese, in hope of reconciling the natives to their mode of worship, have assimilated the disgusting parade of their own ritual to the idolatrous worship which generally prevailed. You may, therefore, conceive what a strange scene their churches must exhibit. I went one day to one of them. They had a horrid bleeding figure nailed to a cross, representing Christ crucified. Whenever a curtain, which concealed the figure, was drawn up, the poor creatures began tearing their hair, beating their breasts, and screaming in the most hideous manner. On the curtain being dropped, the priest, a native, began to address the people in the Portuguese and Malabar languages alternately; but they seemed all inattention, till the curtain was drawn up a second time, when they began to behave in the same extravagant manner as before. They seem to have no idea whatever of true religion, and, I think, are fully as much to be pitied as those who still worship their Hindoo idols.

HORRID

HORRID SUPERSTITIONS!

We have occasionally mentioned the cruel rites prevailing among the Hindoos, particularly the burning of the widows of great men with the dead bodies of their husbands. The following account of sacrificing aged persons and children, taken from the *Afatic Annual Register* for 1803, is peculiarly affecting, and affords fresh cause to abound in every vigorous method to evangelize the heathen, among whom barbarities so dreadful are allowed, and considered as *ser vices acceptable to their idols* :—

“THE dictates of bigotry appear to be still more strongly opposed to the sentiments and feelings of nature, in the custom of offering human sacrifices to the Ganges, where they are devoured by the sharks.

“These sacrifices are of two descriptions : first, of aged persons of both sexes, which are voluntary ; and of children, which of course are involuntary. The fixed periods for the performance of those rites are at the full moons in November and January.

“The custom of sacrificing children arises from superstitious vows made by the parents ; who, when apprehensive of not having issue, promised, in the event of their having five children, to devote the fifth to the Ganges.

“The island of Sagor, where these inhuman rites are administered, is held to be peculiarly sacred, from its being considered as the termination of the Ganges ; and the junction of that river with the sea is denominated *The Place of Sacrifice*.

“So lately as November, 1801, some European seamen belonging to the pilot service of Bengal, being on shore on the island, were witnesses to this horrid ceremony. The information they gave before one of the justices of the peace for Calcutta, was, on oath, to the following effect :

“That, on going on shore, they saw the entrails of a human body floating on the water ; and, at the same time, a great number of the natives assembled on the beach, as near as they could guess, about 3000 : that on asking a Fakcer, why so many of the natives were put into the water, he answered, That the head Fakcer had ordered them to go into the water to be devoured by sharks, for the prosperity of their respective families : that they saw eleven men, women and boys thus destroyed : and it further appeared, by other incontestible evidence, that the victims destroyed in November amounted to thirty-nine ; and moreover, that a boy, about twelve years old, who had been thrown into the river, having saved himself by swimming, a Gofayne endeavoured to extend his protection to him ; but singular and unnatural as it may appear, he was again seized and committed to destruction by his own parents !

“To prevent this practice, a law was enacted, (by the British government) in March, 1802, declaring any person who should aid

aid or assist in forcing any individual to be a victim of this superstition, guilty of murder ; but, with respect to the voluntary sacrifice of the aged and infirm, the practice prevailed so generally, and was considered by the Hindoos, under some circumstances, so instrumental to their happiness in a future state of existence, that it was doubted whether any rule could be adopted to prevent a practice, not only rooted in the remotest antiquity, but sanctioned by express tenets in their most sacred books ; while the custom of sacrificing children stands not either on the prescriptive laws of antiquity, or on any tenet of the Shanscrit ; but, on the contrary, it is among the Hindoos accounted a pious and meritorious act to rescue a child from destruction, and afterwards adopt and maintain it ; nevertheless, the vow by which the fifth child is devoted, is considered to be nearly as binding as any written or prescriptive law."

✠ O, Christians ! can you forbear to pray for the spread of the gospel ?

Extract of a Letter from a respectable Clergyman in North Wales to a Friend in London, dated January 18th, 1805.

THERE were some very pleasing circumstances attended the work of collecting the contributions of our different congregations, in aid of the British and Foreign Bible Society, which I will take the liberty of relating to you. Soon after the establishment of the above Society, I printed, in the Welch language, a small pamphlet ; containing, principally, accounts of missions, and their various success in the several parts of the world where they are stationed, with a view of exciting a missionary spirit among our people ; the greater part of whom were hitherto unacquainted with the perishing state of the heathen ; nor had they any conception that a large proportion of mankind are destitute of the word of God, as contained in the Holy Scriptures. In this work I took occasion to introduce an account of the formation of the New Bible Society, the necessity of it, and the very important and glorious object it embraced. Soon after this little publication was dispersed and pretty generally read, I was frequently accosted by one or another of our poor pious people, expressing their joy that such a Society was formed ; and their hopes that public collections would be made in our congregations, towards the support of so glorious a work. I replied, That collections would be made in due season.—Though I designed, from the first formation of the Society, to try what could be obtained by public collections, yet I thought that the country in general ought to be well informed on the subject, before any considerable success could be expected. After my pamphlet was extensively circulated, and I had conversed with persons of all persuasions, who had any influence in the country, I began to collect in the month of August last.

Our

Our congregations, though not affluent, yet are numerous; containing many hundreds, and sometimes many thousands of people. I am unable to give you any conception of the feelings of our poor people on this occasion. When I informed them of the countless millions of guilty and miserable sinners, like themselves, who had no Bibles, were "without Christ and without God in the world," but were worshipping stones, logs of wood, beasts, &c. or plunging into rivers to cleanse themselves from their sins, totally ignorant of the "fountain opened for sin and for uncleanness," I saw hundreds bathed in tears, and overwhelmed with sorrow and compassion. When, again, I pointed out to them the prophecies and promises contained in the word of God, of the call and conversion of these miserable benighted heathens, every countenance glittered with joy and exultation. I have frequently stood at the door after preaching, and I never witnessed, on any occasion whatever, such expressions of joy as I perceived in the countenances of the people when dropping their mites in the plate; especially the young persons who had received instruction in our Charity and Sunday-Schools. Mothers brought their infants in their arms, that they might not be without the honour of contributing their pence towards so glorious a cause. One instance particularly affected me:—A father came with his ten children together, each dropping a small piece of money in the plate. At another collection, a servant girl, who had only three guineas and a half a year for her wages, put down a guinea. I might fill another sheet with similar instances, but I forbear. I mention these, I hope, not by way of boasting; but to shew the grace of God given to these poor people, that we may praise the God of all grace for it; and also as a proof that our poor people not only want Bibles, but dearly love them; and that the hearty prayers of thousands of them daily ascend to the court above, for the prosperity and success of the Society in the pursuit and accomplishment of its glorious object.

From what I have seen and have here related to you, I have no doubt but many thousands of Welch Bibles would sell as soon as they are brought into the country. Compared with what it was a century ago, what a blessed change has taken place in the information and morals of my poor countrymen!

I am, dear Sir, yours faithfully and affectionately.

MASSACHUSETTS.

WEDNESDAY the 1st. of January, 1806, the new brick Baptist Meeting-House, in Salem, was dedicated. The introductory prayer was made by the Rev. Dr. Baldwin of Boston; a Sermon was preached by the Rev. Mr. Bolles, the Pastor, from 1 Kings, viii. 28, 29. The concluding Prayer by the Rev. Mr. Chaplin of Danvers.

THE
Massachusetts
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A remarkable Account of the Conversion of three Jewish Children in Berlin, in 1715.

[From a Letter of Dr. Jablonski, a Lutheran Clergyman:]

YOU require an account of the Jewish affairs at Berlin; whereof I am not unwilling to treat, since it seems there is something extraordinary in them. But then I cannot but speak in the first place of the three Jewish children, though afterwards some other things ought likewise to be mentioned.

It happened that a Jew, whose name is Isaac Veit, did live with a Christian, who is an under officer in the king's troops. The Jew has three daughters. The eldest is called Sprintz, and owned to be aged twelve years. The name of the second is Guttel, of ten years of age; and the name of the youngest of all is Esther, said to be eight years old. The parents asserted each of them to be two years younger.

These children had a familiar conversation with the soldier's wife, who lived in the garret; and they would often get up stairs, eat and drink with them, and be present when they said their prayers and sang their hymns. The matter came at last to that pass, that the girls resolved to desert their parents, and to go over to the Christians; and the Christian woman conducted them; secretly for that purpose to [Mr. Kahman] the minister of St. Mary's church; but no sooner did the parents know their daughters were withdrawn from them, but they address themselves to the king to have them restored, wherein they were supported by the whole company of the Jews that live in this place.

No. 9. Vol. III.

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The king was pleased to nominate a good number of divines, with two gentlemen of the privy council added to them. They were to inquire, Whether the children might be refused to their parents who remanded them back, without infringing the right and power which a father hath over them? The commissioners met in my house, July 19, 1715, whither also the girls were called with their Jewish parents. The parents were heard in the first place; and being dismissed, the girls, who, ardently desiring to be admitted to our holy religion, and refusing to return to their parents, and the Jewish communion, the parents were again called in. And it was then that a memorable scene opened itself, not unworthy of a pious spectator.

In the parents appeared a strife betwixt love and hatred, whilst they did most heartily love their children on one hand, and abhor them as much on the other. They did not know what countenance to shew them, and what words to use. In the children a bashfulness was observed towards their parents, attended however with a fear. There appeared a paleness in their face, and a trembling in the whole body. The mother, a talkative woman enough, but not wanting ingenuity, began to shew the children the breasts which had given them suck. She descanted also upon the benefits of education, and the tenderness of that natural affection which is betwixt parents and children.

The girls, affected with these things, declared how sensible they were both of the love of parents, and of the duty of children toward them: but refused to yield obedience to them in a matter contrary to their conscience. At the same time the father began to sigh, to weep, and to lift up his hands to heaven. Again, the mother's love being turned into rage, upbraided the children with disobedience, with obstinacy, and a contumacious temper: then she began to threaten them with her curses, nay actually to pour them forth upon them.

The parents being ordered to withdraw, the girls were fully acquainted with every thing that might render uneasy to them the Christian religion: such as poverty, the miserable condition of fatherless children, and the hard necessity of seeking their bread by the labour of their hands, &c. On the contrary, what plenty they might have, if they would but return to their parents. To this the children with an undaunted courage, and a temper strengthened beyond their age, did constantly affirm, that they were not in the least moved thereat; that they did seek nothing but the salvation of their souls, despising all other things, that they might be children of God, and heirs of heaven. The necessities of this life they would earn by the labour of their hands, though by the hardness of work the blood should spurt out of their fingers. It was enough for them, if they

they were but inserted into the Christian church, to partake hereafter of her spiritual benefits; for this reason they did beg they might not be put to a necessity to return to their parents.

After those things were most amply and to our astonishment transacted, we then, to explore their minds the better, asked them, That if there were some hopes that their parents would shortly be converted to the Christian faith, whether after such a thing they would not return to their parents and live with them? It was then that the countenance of these babes all on a sudden changed, not unlike the sun, when it shines out after the clouds are dispelled. In like manner did the children, after having laid aside their heaviness, begin to look cheerfully, and in their whole countenance express their gladness. They replied with joy, that they would do that with all their hearts, and love their parents the more cordially, after they had been made partakers with them of the same holy faith, &c.

This is what I write to you in a summary manner. It is not in my power to describe to the life the vehement and truly unfeigned commotions of mind which appeared in the parents as well as in the children. Certainly, all those that were present were astonished thereat. As for myself, when I saw the children go on in so intrepid a manner, beyond their age, and almost against the laws of nature, it seemed to me as if I beheld with my eyes what Jerom formerly persuaded Heliodor; that although his mother in a disordered hair and clothes rent into pieces, should shew him the breasts that had sucked him; and though the father should lie upon the threshold: that yet, he would make no halt, but fly away to the banner of the cross, &c.

After we had maturely weighed this matter, it was unanimously resolved that the children ought by no means to be returned to their unbelieving parents; but that they ought to be maintained at the king's charge, and to be instituted in the Christian faith, the rudiments whereof they had already received. However, that the parents should be permitted to speak with them as often as they pleased, in the presence of some witnesses. Likewise that the Jews ought to be severely prohibited from conveying away the children in a clandestine manner, or do them in any other wise some mischief. As for baptism, it was decreed, it ought not to be precipitated, but that the years of maturity ought to be stayed for. All this the king hath been pleased to ratify: the girls are committed to the care and institution of Christians, having all this while expressed a constancy in their purpose, and a probity in their manners. Baptism is now, God willing, in a little time to be conferred upon them.

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The above account is taken from the Appendix to Dr. Gillies's Historical Collections. On mentioning the circumstances to Mr. Frey, the converted Jew now in England, he well remembers hearing of the affair at Berlin, where it happened, and that two at least out of the three turned-out eminent Christians.

For the MASSACHUSETTS M. MAGAZINE.

EXTRACTS

From a Manuscript of the late Mr. S. B. exhibiting some of his Thoughts upon the Words of Paul, recorded in 1 Cor. iii. 2.

THE apostle tells the Corinthians, that, when he was with them, "he could not speak unto them, as unto spiritual, but as unto carnal, even as unto babes in Christ;" and then adds, "I have fed you with milk and not with meat, for hitherto ye were not able to bear it, neither yet now are ye able."

To shew what doctrines the apostle taught the Corinthians, he says, "Here we have no great difficulty to determine. He doubtless taught them the essential, distinguishing and fundamental doctrines of the gospel. He could not have preached the gospel, unless he had preached all the essential doctrines of the gospel. To preach the gospel, not only one or two truths must be preached, but a system of truths. A man may preach much about God, and not preach a word of gospel. A man may preach much about Christ, heaven and hell, and not preach the gospel. He could not lay open the Christian religion, clearly and fully, without preaching the fundamental doctrines of the gospel. Whatever these doctrines are, they must be preached, in order to preach the gospel of Christ. Hence, if he preached nothing to the Corinthians, save the gospel, he must have preached the essential doctrines of the gospel."

That he preached the essential doctrines of the gospel, appears, from his epistles to the Corinthians.

In his first epistle to the Corinthians ii. 14, we find the doctrine of total depravity. "But the natural man receiveth not the things of the Spirit of God; for they are foolishness unto him; neither can he know them, because they are spiritually discerned." He says, in his second epistle v. 14, "For the love of Christ constraineth us, because we thus judge, that if one died for all, then were all dead." Spiritual death can mean nothing short of total opposition to God. To be spiritually dead

dead is to be destitute of true love or benevolence. In the fullest and plainest manner, he taught the Corinthians the doctrine of disinterested benevolence; as in 1 Cor. xiii. he uses the word charity; as meaning disinterested benevolence, or Christian love.

In 2 Cor. iv. 6, he taught the doctrine of instantaneous regeneration. "For God, who commanded the light to shine out of darkness, hath shined in our hearts; to give the light of the knowledge of the glory of God, in the face of Jesus Christ." A beautiful figure to illustrate regeneration. God said, (when he first commanded the light to shine out of darkness) "Let there be light; and there was light." God says, Let there be love instead of hatred, and there is love.

The apostle taught the Corinthians the doctrine of divine agency and human dependence. "Not that we are sufficient of ourselves to think any thing as of ourselves; but our sufficiency is of God." 2 Cor. iii. 5.

He taught them the doctrine of the saints' perseverance, 2 Cor. i. 21, 22. In 2 Cor. v. he thus writes, "We know, that if our earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens." How could the apostle tell his brethren that he had a house, eternal in the heavens? It was on this principle, God hath promised that, where he hath begun a good work, he will carry it on until the day of Jesus Christ.

He taught the Corinthians the doctrine of divine sovereignty; that is, "that God worketh all things according to the counsel of his own will." He says, "I have planted, Apollos watered; but God gave the increase," 1 Cor. iii. 6. In doing this, God acts as a sovereign. He gives the increase when and where he pleases.

The apostle taught the Corinthians the doctrine of election. "Not many wise men after the flesh, not many mighty, not many noble are called. But God hath chosen the foolish things of the world, to confound the wise; and God hath chosen the weak things of the world, to confound the things which are mighty; and base things of the world, and things which are despised, hath God chosen." 1 Cor. i. 26, 28.

Total depravity, disinterested benevolence, instantaneous regeneration, divine agency and human dependence, the perseverance of saints, divine sovereignty and election, are called milk, by the apostle, because, it is impossible to say any thing of consequence about God, Christ, or fallen man, without bringing these doctrines to view. They are called milk, because they are easy to be understood. Infants can digest milk. Milk is easily digested by a healthy stomach. So these doctrines are easily understood. A child of four years old may understand

understand them. The apostle might call them milk, because they were palatable to the Corinthians. What more palatable to the Christian than these doctrines? He called them milk, because they were nourishing to the Corinthians. Nothing is more nourishing to children than milk. Peter calls such "the sincere milk of the word." These doctrines are extremely nourishing. They support the Christian. He is established by them, and by them he grows in grace and knowledge. They are sweeter to him than honey or the honeycomb. If he be not fed with these, he is hungry and thirsty still.

The apostle preached these doctrines, because the Corinthians had been heathens, and totally ignorant of divine revelation. Therefore it was necessary that he should teach them the first principles of the oracles of God. He preached them to the Corinthians because they were extremely liable to error. Jews were among them, and used all their art and cunning to draw them away from the profession of Christianity. There are no doctrines the apostle could teach, that are so well calculated to establish the Corinthians as these doctrines. No doctrines can be preached that are so well calculated to promote the practice of believers as these doctrines.

What has been said may lead us to conjecture what doctrines the apostle referred to, which he called meat. Types and figures. Predictions of the Old Testament respecting the spread of Christianity. The predictions of Christ and his apostles respecting the general apostasy, the man of sin, and the millennium. So the apostle intimates in the third chapter of his second epistle to the Corinthians.

The reason why professed Christians have fallen into so many divisions and controversies is this, they have not been fed with milk. How important then that every auditory be fed with milk; for this is the inspired method of instruction.

Infidel sentiments have spread so fast, because people have not been fed with milk. Only let the divine character be properly brought into view in every sermon, divine agency, divine sovereignty, &c. and people immediately feel that there is a God; for they feel him in the midst of them, and they feel themselves to be in his hands.

There is great danger that errors will spread. Many people are not fed with milk. Many too do not relish milk when fed with it. Until people can relish milk, we must expect that Arminianism, Universalism, Deism, Atheism, and other pernicious errors will abound.

Those are the plainest preachers who preach the doctrines of total depravity, disinterested benevolence, instantaneous regeneration, divine agency and human dependence, perseverance of saints, divine sovereignty and election. A man that does not preach

preach these doctrines cannot be easily understood. People scarcely ever know what he means. The people in general, who live under his ministry, never know whether they be Christians or sinners, heirs of God or sons of perdition.

The importance of preaching the fundamental doctrines of the gospel is obvious. Take away these, and the Christian's hope is at once destroyed.

It is a dark symptom in hearers if they be not able to bear milk. That constitution must be vitiated that cannot bear milk. That society is hostile to the way of salvation by Jesus Christ, which cannot bear doctrines so plain and easy to be understood. It is a very dark symptom in any person or society, not to bear milk.

Does the "sincere milk of the word" nourish you? Do you feed upon it and love it? If it do not nourish you, it will assuredly destroy you. God says, his word shall accomplish that which he pleases, and shall prosper in the thing whereto he sent it, and shall not return unto him void. God always sends his word for some purpose. If it have not proved a savour of life unto life, you have reason to fear that the preaching of the gospel will harden you and fit you for destruction. Saints may reflect, that if the gospel now nourish them, they have meat that shall endure to life eternal."



THE
FULFILMENT OF PROPHECY
IN THE

DESTRUCTION OF JERUSALEM,

Considered as an eminent Proof of the Truth of Christianity.

(Extracted chiefly from the Bishop of London's Lectures on the Gospel of St. Matthew.)

OF the various kinds of evidence that may be adduced in proof of the divine origin of the Christian religion, none is more forcible and conclusive than the fulfilment of prophecy. Nor can it be disputed, that to foretel future events with plainness and precision, and events, which at the time appear improbable, argues an intelligence more than human. The Old Testament abounds in prophecies respecting the incarnation and sufferings of our blessed Saviour, which were in due time exactly fulfilled. Jesus Christ himself was an illustrious prophet, and thus, as well as by miracles, gave ample proof of his divine mission.

mission. Among the predictions of our Lord recorded by the Evangelists, none are more remarkable than those relating to THE DESTRUCTION OF JERUSALEM, which we find in the Evangelists (Mark xiii. 1—10. Luke xxi. 5—28. xix. 41—44.) and especially in the 24th chap. of St. Matthew's gospel; an event to which the whole chapter, in its primary acceptation, refers: at the same time it must be admitted, that the forms of expression, and the images made use of, are for the most part applicable also to the day of judgment; and that an allusion to that great event, as a kind of secondary object, runs through almost every part of the prophecy. This is very common in the prophetic writings, where two subjects are frequently carried on together, a principal and a subordinate one. And thus the benefit of our Lord's predictions, instead of being confined to one occasion, or to one people, is extended to every subsequent period of time, and to the whole Christian world.

The substance of this prophecy may be arranged under three general heads.

I. The signs which were to precede the destruction of Jerusalem.

II. The circumstances of the siege.

III. The actual capture of the city by the besieging army.

I. The signs which were to precede this event, Verse 5, and following. "Many shall come in my name, saying, I am Christ; and shall deceive many. And ye shall hear of wars, and rumours of wars; see that ye be not troubled; for all these things must come to pass, but the end is not yet. For nation shall rise against nation, and kingdom against kingdom: and there shall be famines, and pestilences, and earthquakes in divers places. All these are the beginning of sorrows. Then shall they deliver you up to be afflicted, and shall kill you: and ye shall be hated of all nations for my name's sake. And then shall many be offended, and shall betray one another, and shall hate one another. And many false prophets shall rise, and shall deceive many. And because iniquity shall abound, the love of many shall wax cold. But he that shall endure unto the end, the same shall be saved. And this gospel of the kingdom shall be preached in all the world, for a witness unto all nations, and then shall the end come."

The first part of this prophecy began soon to be fulfilled, for we learn from the ancient writers, and particularly from Josephus, that not long after our Lord's ascension, several impostors appeared; some pretending to be the Messiah, and others to foretell future events. Of the first sort were Demetrius, who said that he was the Christ foretold by Moses; and Simon Magus, who said he appeared among the Jews as the Son of God. There were many false prophets, particularly an Egyptian,

tian, who led a great multitude of people to the mount of Olives, persuading them that they should see the walls of Jerusalem fall down at his command, and thus afford them a free entrance into the city; and Theudas, a magician, who induced an immense body to follow him with their effects to the river Jordan, assuring them that the river would divide itself upon his order, and permit them to pass over it. On both these occasions great numbers of their deluded followers perished by the sword of the Romans. In the reign of Nero, when Felix was Procurator of Judea, such numbers of these impostors made their appearance, that many of them were put to death every day. And this spirit of delusion continued to the last, for on the day the temple was destroyed, a false prophet proclaimed that God had commanded the people to go up to the temple, where they would receive signs of deliverances: in consequence of which 6000 persons, who followed his injunctions, perished in its ruins.

Our Lord foretels also, *wars, famines, pestilences, and earthquakes*, as signs of these times. As our limits will not admit of an enumeration of the various historical facts which confirm these predictions, we can only state a small part of them, referring to historians who have written of those times, particularly to Josephus, the preservation of whose history, while so many others have been entirely lost, seems to shew the design of Providence, to give to every future age an authentic proof of the fulfilment of this astonishing prophecy.

With regard to *wars*; Josephus relates a disturbance in Mesopotamia, occasioned by the indiscretion of two Jews, in which 50,000 people perished. In the year 49, during the passover a tumult occurred, in which 20,000 Jews lost their lives. At Cæsarea in one disturbance, 20,000 Jews were killed. The disorders which prevailed over all Syria were terrible. At Alexandria, 50,000 Jews were slain, and at Damascus, the inhabitants put to death 11,000 Jews in an hour's time.

A very severe *famine* which prevailed over Judea, Rome, and Italy, in the reign of Claudius, is mentioned in the Acts of the Apostles, and by various historians; who also record severe *pestilences* at Babylon, Rome, and other parts, as well as *earthquakes* at Rome, Aphamea, Laodicea, and Campania, by one of which, three cities in Asia, Laodicea, Hieropolis, and Colosse, were overthrown.

In the 9th and following verses, our Lord foretels the *persecutions* of his disciples. That every circumstance here mentioned was minutely and exactly verified, must be perfectly well known to every one who has read the Acts of the Apostles. We there see that the very *name* of a Christian was a crime; and it exposed them to every species of insult, indignity.

ty, and cruelty. Many, terrified with these persecutions, as was predicted, became *apostates* from their religion, and renounced their faith : of whom St. Paul mentions Phygellus, Hermogenes and Demas. Many betrayed one another : for history informs us, "that several Christians were at first apprehended ; and then, by their discoveries, a multitude of others were convicted, and cruelly put to death, with derision and insult."

In the 13th verse our Lord engages for the preservation of his faithful disciples ; and it is remarkable, that none of them were known to perish in the siege and destruction of Jerusalem.

Another sign was, that the Christian religion was first to be propagated over the greater part of the Roman empire, which, in scripture, as well as by the Roman writers, is called the *world*. Then shall come, what is called in the 3d verse, *the end of the world* ; that is, of the Jewish state and government, sometimes so termed. And we learn from the most authentic writers, that the gospel was preached, within thirty years after the death of Christ in Idumæa, Syria, and Mesopotamia ; in Media, and Parthia, and many parts of Asia Minor ; in Egypt, Mauritania, Ethiopia, and other regions of Africa ; in Greece and Italy ; as far north as Scythia, and as far westward as Spain, and in the British Isle, where there is reason to believe Christianity was planted in the days of the apostles, and before the destruction of Jerusalem.

II. The circumstances of the siege itself. Verse 15 and 16: "When ye therefore shall see the abomination of desolation, spoken of by Daniel the prophet, stand in the holy place, (whoso readeth let him understand,) then let them which be in Judea flee into the mountains. Ver. 21. For there shall be great tribulation, such as was not since the beginning of the world, no, nor ever shall be."

The *abomination of desolation* denotes the Roman army which besieged Jerusalem, and which the prophet Daniel calls the *abomination which makes desolate* : because upon their standards were depicted the images of their emperor, and of their gods whom they worshipped : the word *desolation* is added, because this mighty army brought ruin and desolation upon Jerusalem. This city, the mountain on which it stood, and a circuit of several furlongs around it, were accounted holy ground : and as the Roman standards were planted in the most conspicuous places near the fortifications of the city, they are here said to stand in the *holy place*, or, as St. Mark expresses it, *to stand where they ought not*. The first Roman governors, in compliance with the religious opinions of the Jews, used to come into the city with ensigns destitute of their ornaments. Pilate was the first who set up images in Jerusalem, which he did privately, his

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army making their entrance in the night. But as soon as the people knew it, they earnestly supplicated that they might be removed, to which Pilate consented. And not long after, a Roman army, intending to march through Judea, to invade an enemy's country, was prevailed on to change its route for this very reason. When, therefore, this idolatrous and destructive army appears before the holy city, *then, says our Lord, let them which be in Judea flee into the mountains, &c.* We gain from the best ecclesiastical historians, that when the Roman armies approached Jerusalem, all the Christians left it, and fled to Pella, a mountainous country, and to other places beyond Jordan. And happy was it for them that they did so, for the miseries experienced by the Jews in that siege were without a parallel in the history of the world. Their calamities were horrible and almost incredible; not only from the fire and sword of the enemies without, but from famine and pestilence, and continual massacres and murders from the fiend-like fury of the seditious zealots within. Indeed Josephus himself says, speaking of Jerusalem, "Our city, of all those subjected to the Romans, was raised to the highest felicity, and was thrust down again to the lowest gulph of misery; for if the misfortunes of all from the beginning of the world were compared with those of the Jews, they would appear much inferior upon the comparison. To such lengths were the factions carried, that in one night 8,500, and in another 12,000 persons were slain. Famine and pestilence so much prevailed, that the inhabitants were no longer able to carry the dead bodies out of the city, but laid them in heaps in large houses, and then shut them up. The leather of bucklers and sandals, straw, and even the old dung of cattle, collected from the common sewers, were eaten; and it is recorded, that a woman of good family killed her sucking child, and dressed it for food*." It is impossible, one would think, even for the most stubborn infidel, not to be struck with the great similarity between the prediction of our Lord, and the actual accomplishment of it, as described by the historian. They are exact counterparts of each other, and seem almost as if they had been written by the very same person. Yet Josephus was not born till after our Saviour was crucified; and he was not a Christian, but a Jew; and certainly never meant to give testimony to the truth of our religion.

Another part of our Lord's prediction was now fulfilled, which is recorded Luke xix. 43. *The days shall come upon thee, that thine enemies shall cast a trench about thee, and compass thee round, and keep thee in on every side.* Accordingly, the Romans having surrounded

* The reader is desired to turn to a very remarkable prophecy on this subject, which he will find in Deut. xxviii. 52—57.

surrounded Jerusalem with their forces, and having made several unsuccessful assaults; Titus, who had now the command of the army, resolved to surround the city with a wall: and by the diligence and emulation of the soldiers, this work, which was worthy of months, was with incredible speed completed in three days. This wall extended thirty-nine furlongs (nearly five miles,) and was strengthened with thirteen forts at proper distances: so that all hope of safety was cut off from the Jews, together with all the means of escape.

These calamities were so severe, that had they been of long continuance, the whole Jewish nation must have been destroyed. For upwards of one million one hundred thousand of them were slain during the siege, and near three hundred thousand more were destroyed in other places in the course of the war. But our Lord adds in the 23d verse, *For the elect's sake, these days shall be shortened*; that is, for the sake of those Jews who had been, or should be converted to Christianity; and they were shortened by the besieged themselves; by their seditions and mutual slaughters, by their madness in burning their own provisions, which would have been sufficient for years; and by fatally deserting their strongest holds, where they could never have been taken by force, the fortifications of which being deemed impregnable. Titus was so sensible of this, that he himself ascribed his success to God. "We have fought," said he to his friends, "with God on our side; and it is God who hath dragged the Jews out of their strong holds; for what could the hands of men and machines do against such towers as these?"

III. The actual capture of Jerusalem by the besieging army.

And here it is foretold respecting the temple, that not one stone of its magnificent buildings should be left upon another. And it appears from Josephus, that there was scarce any thing more remarkable in this celebrated temple, than the stupendous size of the stones with which it was constructed. Those employed in the foundations were forty cubits, that is, about sixty feet in length; and the superstructure was worthy of such foundations, for there were stones in it of the whitest marble, upwards of sixty-seven feet long, more than seven feet high, and nine broad. It was not, therefore, without reason that the disciples particularly noticed the uncommon magnitude of the stones of this superb temple, which they probably flattered themselves was formed to stand the shock of ages, and to resist the utmost efforts of human power to destroy it. But this prediction, unlikely as it then seemed, was literally fulfilled; for when the Romans had taken Jerusalem, Titus ordered his soldiers to dig up the foundations both of the city and the temple.

ple. The Jewish writers also themselves acknowledge, that the whole city was so thoroughly laid even with the ground by those who dug it up to the foundations, that there was nothing left to make those who came there to believe it had ever been inhabited. Terentius Rufus, who was left to command the army, ploughed up the foundations of the temple, and thereby fulfilled that prophecy of Micah iii. 12. *Therefore shall Zion for your sake be ploughed as the field.* And in confirmation of this remarkable circumstance, Eusebius also assures us, that the temple was ploughed up by the Romans, and that he himself saw it lying in ruins.

Besides the astonishing number of Jews slain by the sword, ninety-seven thousand were taken captive: the tall and handsome young men Titus reserved for his triumph; of the rest, those above seventeen years of age were sent to labour at the works, the Romans were constructing in Egypt; and great numbers were distributed throughout the Roman provinces, to be destroyed in their theatres by the sword, or by wild beasts; those under seventeen were sold for slaves; many of them suffered great hardships, and eleven thousand of them perished for want. Thus were the Jews miserably tormented; and from that time to this have been distressed, and dispersed over all the nations of the earth,

As the Jews were to be *led away captive into all nations, so Jerusalem was to be trodden down of the Gentiles, until the time of the Gentiles be fulfilled.* Luke xxi. 24. And accordingly their city has remained, for the most part, in a state of ruin and desolation, from its destruction by the Romans to the present time; and has never been under the government of the Jews themselves, but oppressed and broken down by a succession of foreign masters, the Romans, the Saracens, the Franks, the Mamalukes, and last by the Turks, to whom it is still subject.

It is not, therefore, only from historians that we are to look for the accomplishment of our Lord's predictions; we see them verified at this moment before our eyes, in the desolate state of the once celebrated city and temple of Jerusalem, and in the present condition of the Jews, not collected together into any one country, and under one form of government, but dispersed over every region of the globe.

There was indeed one attempt made to rebuild their temple and city, and restore them to their ancient prosperity. It was made too, for the express and avowed purpose of defeating this very prophecy; and the event was such as might be expected from the folly and presumption of the man who dared to oppose the designs of Providence, and to fight against God. This was the emperor Julian, who first espoused Christianity, then professed himself a pagan, and became a bitter enemy to the
gospel.

gospel. But soon after they had begun the work, dreadful balls of fire, bursting out from the foundations, rendered the place inaccessible to the workmen, who were frequently burnt with the flames; and they were forced at length to abandon the design. The account of this extraordinary miracle we have, not only from the Christian writers of credit, who lived at the very time, but from an heathen author of great veracity, Ammianus Marcellinus, who, though an admirer of Julian, and had fought under him in his Persian expedition in the year 363, yet acknowledges this fact:

Our Lord predicted that the destruction of Jerusalem should take place before the generation of men then existing should pass away. And it actually took place within forty years from that time. It is worthy of remark that when Christ delivered this prophecy there was not the slightest probability of the Romans invading Judea, much less of their besieging Jerusalem, of their surrounding it with a wall, of their taking it by storm, and of their destroying the temple so entirely, as not to leave one stone upon another. The Jews were then at peace with the Romans. The latter could have no motives of interest or policy to invade and destroy a country already subject to them, and from which they reaped many advantages. It could not, therefore, be from mere human sagacity and foresight that our Saviour foretold these events; and had he even hazarded a conjecture respecting a war with the Romans, yet he could never have imagined or invented such a variety of minute particulars as he did predict, and as actually came to pass.

The only pretence that can be set up against this prophecy, is, that it was not delivered by our Saviour previous to the destruction of Jerusalem, but inserted by St. Matthew, and the other Evangelists, after that event. This may undoubtedly be said, and any thing may be said by those whose business is objection and cavil: but can it be said with the smallest appearance of truth? Is there the slightest ground to support it? Most certainly not. It is a mere assertion without the least shadow of proof: and an opposite assertion is a sufficient answer to it. We deny the fact; and call upon our adversaries to prove it, if they can. They have never so much as attempted it. Not even the *earliest* enemies of our faith; those who were much nearer the primitive ages, and much more likely to detect a fraud (if there were any) than modern infidels. But besides this, there are good grounds to believe not only that the three gospels of Matthew, Mark, and Luke, where this prophecy is related, were written and published before the destruction of Jerusalem, but that the writers of them were all dead before that event. And that which ought, with every reasonable man,

to be decisive of the question, is this, that three of the Evangelists out of four concur in giving us this prophecy as a part of their history of our Lord, and as actually delivered by him at the period assigned to it, which we know was nearly forty years before the destruction of Jerusalem. Now we have no more reason to doubt their veracity in *this* point than in any other : and if, on the strength of their character, on the evident marks of integrity, simplicity and truth, which appear in every page of their writings, we give implicit credit to what they tell us respecting the life, the death, the doctrines, the miracles, and the resurrection of Christ, there is the very same reason for admitting the genuineness of this prophecy.

EXTRACT FROM A LETTER

Lately written by a Youth, nineteen years of age, in Connecticut, to his elder Brother.

A GUILTY conscience prompts me to write this ; knowing I have often behaved unbecoming in your presence. I fear I have given you occasion, by my light and foolish conversation, to think lightly of that religion, by which only we can be saved. I have a light, vain mind, which is continually leading me into foolish talking and jesting, which are not convenient. I find it gives me great trouble. Dear brother, I hope you will not let any of my conduct, which you have or may see, influence you to think lightly of the glorious gospel of Christ, which is the power of God and the wisdom of God unto salvation. Could I forsake my foolish practices, and conduct as becomes a probationer for eternity, I should enjoy much more peace and comfort. But notwithstanding I am so vile, so foolish and sinful, I hope through the grace of God, I have received the pardon of my sins, not for any good deeds I have done, but for the sake of Jesus Christ. Dear brother, for all I am so vile and sinful myself, yet permit me to speak to you of the advantages of living a religious life. They who live piously have the promise of the life which now is, and of that which is to come. Believe me, dear brother, religion gives a double pleasure to all the enjoyments of this life. It is not a gloomy, melancholy thing ; but the highest enjoyment that can be : nothing else will give contentment. Consider, for a moment, the importance of religion. It cannot harm you to consider, and I am sensible you will see the importance of making your peace with your Maker. How can you bear the
thoughts

thoughts of living without God in the world, and without his protection ? for we are liable to a thousand evils in this world, which we cannot avoid. But if we are under the protection of our Maker, we have nothing to fear from them ; for we shall have support and comfort under them ; and we know that they will all turn to our good. Those that have treasures in heaven will not be greatly moved by any earthly trials ; for they know God is a refuge and strength, a very present help in time of trouble ; therefore “ they will not fear though the earth be removed, though the mountains be carried into the midst of the sea ;” for if they lose all their substance here, it is nothing that materially concerns them : they have durable riches and righteousness in that city whose Builder and Maker is God. My dear brother, I wish you to consider well in your own mind, and answer agreeably to the dictates of your conscience, the following questions. Ask yourself, Do I believe the Bible to be the word of God, who cannot lie ? If I do, ought it not to influence my life and conversation ? Ought I not to study it, and conform my life to it ? Ought I not to take warning by the threatenings, and encouragement from the promises in it, to flee to Jesus, the ark of safety ? Can this be done too soon, considering its importance and the uncertainty of life, that our life is even as a vapour, that passeth away ? Did you ever find contentment in any of the sinful pleasures of this world ? Is there not an aching void in your heart, which nothing in this world can fill ? Have you not seen the vanity of this world, that it is insufficient, even if you could command the whole of it, to satisfy the boundless desires of your craving mind ? The desires of the immortal mind are so vast, that nothing but God, who made it, can satisfy them. You may look for happiness in the riches, honours, and pleasures of the world ; but depend on it, you will never find it there. A dream of pleasure may be continually in your mind ; but it will never come to pass. Some vain expectation of happiness may continually present itself before you ; but all your happiness will be in expectation. I appeal to your own conscience : Has it not been so ? Have you ever enjoyed that happiness you expected ? Pursue the dream no farther ; but open your eyes and look around you. Look for happiness from the world no longer, lest you should pursue the fatal dream till death opens your eyes, and you view yourself on a death bed in pain and distress. What would you then have to support you ? Certainly nothing below the skies could give you any comfort. Should you then be possessed of vast riches, it would be so far from comforting you, that it would add to your misery to think you must leave them, and that you had spent that time in getting them, which was allotted you to lay
up

up treasures in heaven. O that you may now see that your happiness does not consist in the good things of this life. How greatly would it add to your happiness to become truly pious? How would it rejoice the heart of your dear mother? You must be sensible you have caused her a great deal of trouble and affliction, as well as the rest of us. But it would more than recompense her for all the trouble she has undergone for us, if she could see us careful to avoid that punishment, which will certainly come on all the ungodly. You may have many objections to make.—You hate to forsake your companions. You are afraid of their ridicule. But make the experiment. You will find you have lost nothing, and gained every thing that can be desired. You will find companions much nearer and dearer to you; companions in whom you will take much more comfort. For my part, I take much more comfort of my life, than ever I did before I was thoughtful of another world. O my brother, if you are wise, you are wise for yourself; but if you scorn, you alone must bear it forever.



THE RELATION OF MEHETABEL STORER,

In her seventeenth year, taken Church-meeting-day, Nov. 4, 1713.

IT is about a year since I was first awakened by private instructions, and thought I would be serious and religious from thence forward; but I was drawn away again by vain company and Satan, but chiefly by a vain heart, so that I fell asleep in security again, and continued unconcerned or but little concerned for many months, till one Saturday night in the summer past I was reading in a little book concerning Eternity, in which the author relates a strange account of the conviction of a lewd gentlewoman, who having been late at cards, returned home, and finding the maid at her book, she contemptuously said to her, "Poor melancholy creature; what, always reading?" but casting her eye over her shoulder, and seeing the word ETERNITY, she was terrified and amazed. This put me upon more serious thoughts of eternity than ever I had before, and I strove more than ever that I might be prepared for death, judgment and eternity. And after this I was more sensible of the danger of delays, for I had pleased myself and quieted my conscience with such thoughts as these; that I was young, and that I might as well turn a year or two hence; and I saw some that were as old or older than myself not to be at all in haste to come to Christ; I thought I might venture as well as they. But now I saw more of the danger of perishing forever.

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er; and by further cautions and warnings given me in private, convictions were more impressed on my soul. I was asked whether I intended to delay till I might be settled in the world, and told that if I could be sure of four things, I might safely delay for the present. The first was, If I could be sure I should not die for some months or years. The second was, If I could also be sure the preaching of the gospel would be continued. The third, That the Spirit should continue to strive with me. And the fourth, If I could also be sure that I should have a will hereafter to comply with the good motions of the Holy Spirit. But I thought instead of being sure of all these four things, I could not be sure of any one of them. Nor did I dare entertain a thought of delaying one day longer; and I held on seeking, but not with the same earnestness that I began. Then I was taken sick, and feared I should die, yet found I had not improved my health so as to prepare for death; so I begged of the Lord to spare me a little longer that I might have more time, and I thought I should improve it better; and my desire was granted, and I got up again quickly, and was enabled to remember my sick bed promises, and sought the Lord day and night, till I hope he was pleased to be found of me. I saw the evil of sin so as I never had done before. Once I entered into a solitary place on the Sabbath evening, after there had been a person or two admitted into the church, and I thought I would beg more earnestly for the pardon of my sins, and for mercy for my poor soul. I thought if I strived to enter in at the strait gate, I might obtain; and as I was seeking, and reaching out in my desires after Christ, I hope he did manifest himself to me, and I thought I had inward assurance of the love of Jesus Christ, and I thought God had given me true saving grace; and I have since that time found a change in the frame of my heart; I cannot say it is conversion, or a saving change, but I find that the reading of the scriptures or hearing of sermons is quite another thing to me than it was formerly, and my love to gracious souls seems not only to be greater, but quite another kind of love than what I had before. Since I was propounded, I have had fears whether I was right at heart, and was walking in the narrow way that leads to life; but I was enabled to turn such fears into prayers that God would discover to me what my condition was; and it pleased the Lord to give me some satisfaction from this, that I was brought to justify him if he should deny me grace, and leave me to deceive myself to my eternal undoing. I thought God was no more bound to save fallen man than to restore the fallen angels; and if I should be found among the foolish virgins, destitute of the oil of grace, it would be my own fault, and I shall be justly condemned. But it seems a dreadful thing;

thing to miss of Christ, if there was no other hell but to lose heaven. But I must lie at the feet of mercy, striving to enter in at the strait gate, because many shall seek to enter in, and shall not be able. I entreat your prayers that I may be kept in the fear of God, so as never to depart away from him.

After the first sacrament, there was a sermon preached in the afternoon, concerning the danger of self-righteousness; and I went home full of fears lest I was a self-righteous person; and I begged of the Lord to bring me off from my own righteousness, and to discover Christ to me. And while I was yet seeking, I had such clear light and sweet joy as I cannot tell how to express, but I was abundantly satisfied that I had a saving interest in Christ, and was filled with admiration at his free love and rich grace to me, which the Lord is pleased still to continue to me.

THE ORIGINAL AND CORRECT PREACHER.

THE following attempt to describe the original and accurate preacher, it is hoped, will not be viewed impertinent, though defective.

In general, the original and accurate preacher is a man of genius, abilities and religion. But as this description, though correct, is like that general strain of preaching, which is not properly calculated to administer conviction to sinners nor instruction and consolation to Christians, the subject must be handled with more discrimination. Permit me then, to enumerate the following traits or qualifications of a correct preacher, and as we pass along, to drop a few reflections.

1. He is a devout, praying man. For ministers are favoured with the most useful subjects and arrange their thoughts in the most advantageous manner when peculiarly favoured with the spirit of prayer. To sermonize advantageously, ministers must pray frequently and devoutly. Seasons of devotion are friendly to interesting thoughts and subjects.

2. He diligently acquaints himself with his own, and the moral state and circumstances of his flock. For how is it possible for a pastor to provide seasonable food for the sheep and the lambs, if he is a stranger to his own and their personal conditions? The faithful minister loves to address his own people because he knows their wants, rather than to ease his labour, by introducing strangers. People generally grow cold by the absence of their own teachers; and a thirst for novelty is too often the evidence of their habit of instability.

3. To

3. To furnish his mind with pastoral or ministerial information, he both diligently reads the Bible and the best authors on divinity; and other interesting books. For it is not safe to disperse knowledge faster than we collect it. If we draw from our common cistern 'more in one day than we supply in six, there is danger of disturbing the lees.

4. While reading the works of other men, he keeps his mind in a receptive state, takes hints, makes notes of all new and original thoughts, but does not copy the schemes of sermons. For the borrower is servant to the lender, and soon contracts a servile habit, which is hostile to invention and that desirable excellency in sermonizing, which is attainable by men of ability, seeing the interesting field of theological variety is by no means sufficiently explored. The Bible is never destitute of novelty to the devout and expanding mind.

5. In the weekly course of sermonizing, he assiduously seeks for new subjects rather than new texts. For though texts sometimes suggest subjects, yet those sermons are generally the most original, ingenious and useful, which suggest and demand their appropriate texts. When a profitable subject is conceived and realized by the mind, it is easy to find an answerable text. For instance, if the preacher's mind is impressed with the dangerous connexion between erroneous tenets and wrong practices, he will, if the Bible be familiar, recollect at once that "Evil communications corrupt good manners." He, who is in the habit of hunting after texts, or of choosing texts to get subjects, is like the author, who makes his preface before he makes one word of his book. There is no security against pulpit sameness; except new subjects or a generous variety of topics.

6. The able sermonizer will carefully avoid a plurality of subjects in the same discourse; and will not impertinently multiply either general divisions or subdivisions. For numerical figures in a sermon, except they note the arrangement of different arguments or reasons, only serve to incur the discourse and designate the debility of the author's judgment. There are many numerical figures in sermons, which might easily be comprised in the solitary cipher.

7. The judicious sermonizer will not embarrass the body of his performance with any consequences or reflections, which anticipate and defraud the improvement. The inferences, like a wisely disposed ambuscade, should naturally and unexpectedly fall, with all their force, on the assembly. To use a different metaphor, the skilful minister will, like a wise steward, carefully reserve his best wine unmixed till the close of the feast. Nothing injures a sermon more than that confusion of thoughts, which is inseparable from the want of due arrangement.

ment. Every interesting thought has its appropriate place in a sermon.

8. The accurate sermonizer, in all his arrangements of ideas, will accurately distinguish the *genus* of his subject from the *species*; and not substitute one for the other. For what can be more incongruous than to confound general things with particular ones, or propositions with arguments? For instance, in describing the good man, he will not say that one trait of his character is disinterestedness, and another hope, and a third repentance, and a fourth faith, and so on. For disinterestedness is the genus, and ought not to be numerically ranked with the species. Disinterested affection is the tree, which supports repentance and faith, and all the other branches of Christianity. In a sermon, things should be arranged according to their natural order, and not one mistaken for another. The priest's lips must therefore keep knowledge, and he must study hard or meet an early death.

9. The good sermonizer will not be so destitute of logical manners as to compel and press his doctrine to become an inference from his doctrine. For this is but turning in a narrow circle; or saying, let us improve our subject; and 1st, if we have proved that Balaam was a wicked man, we infer that he was destitute of religion.—There is no necessity of forcing inferences; for every fruitful doctrine, properly supported and illustrated, will furnish, more or less, pertinent inferences and reflections. A rich improvement is the inseparable consequence of a good sermon, if the preacher calculates judiciously, or does not anticipate it.

Finally, one of the best criterions of an original, accurate sermonizer, is gratifying his informed and devout readers and constant hearers with a novel and interesting improvement. For new and soul interesting consequences indicate the superior wisdom of the preacher or author in the choice of his subject, and the correct arrangement of his sentiments. But what preacher can draw new and important inferences from the common and familiar topics of divinity? To avoid, therefore, that old, uniform strain of improvement, with which the auditory is as familiarly acquainted, as the church people are with the Liturgy, the preacher must leave the common road, or the mere rudiments of theology, and enter the unexplored field, which is full of the richest treasures. Some new things are necessary and acceptable.

These are the traits of the original and correct sermonizer, as far as I am able to collect them from the best writers and preachers with whom I am intimately acquainted.

There is a second class of preachers, who excel in their own way. For they happily instruct and edify their auditors, not
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by delivering correct sermons according to the method delineated above, but by explaining a text or passage of scripture, phrase by phrase, as the words present in the written order of inspiration. This method, though it cannot be considered correct sermonizing, the accurate preacher may sometimes safely adopt for the sake of variety. For exposition of scripture is a profitable method of instruction; and that which was principally used by the primitive teachers of the church. Instead of what *we* at this day denominate preaching, they expounded or delivered lectures.

There is also another method, though rarely adopted by the correct preacher, which is yet admissible. It is this, to err by rule; it is for the preacher to imitate the able General in a woods fight, and without any logical order and usual form to fall upon his hearers unexpectedly in the most pathetic and interesting manner. As nature is often *regularly* irregular, preachers have some liberty to copy her useful example. Hence the honour conferred by the most able and regular preacher on one, who was not incumbered with written sermons or the common rules of address. For, said the able bishop to his friends, "Rodgers actually does more by his wild notes than we are able to effect by all our set music, however sweet and harmonious." In fine, I have nothing farther to add, except to ask pardon for so much freedom,

CLERUS.

For the Massachusetts M. Magazine.

A WORD OF COUNSEL TO PROFESSORS,

On the subject of Moral Honesty.

Owe no man any thing. Rom. xiii. 8.

TO afford assistance to the memory, we shall place our hints of advice on this much neglected subject, under the leading articles;

1. *Be cautious how you get in debt.* The general state of worldly business is such as necessarily leads men to trust each other. Without this mutual confidence, trade and commerce could not exist: Nay, the very bands of civil society themselves must soon be dissolved. Yet this needful and generous confidence ought to be strictly guarded by the rules of prudence, otherwise the consequences must prove highly detrimental both to debtor

debtor and creditor. *Owe no man any thing*, should be, as far as possible, the maxim of every Christian tradesman. Therefore,

Never get into debt without some *reasonable prospect of paying*. To procure the property of others, without a design to pay at all, is downright robbery. The man who plunders his neighbour's dwelling, or applies a pistol to his breast, may expose himself to greater danger among men, but both are chargeable with great offence in the sight of God. Nor can he stand clear of the imputation of rashness and folly, deserving the highest censure, who, previously to his contracting debts, considers not *what way* he is likely to discharge them. Such may talk of trust in Providence; but such a plea, under these circumstances, only aggravates the criminality of their conduct, by an attempt to make a righteous Providence answerable for the consequences of their unjust proceedings. O what extensive and foul disgrace have some splendid professors lately cast upon the good ways of the Lord, by their rash speculations and experiments with the property of others! Let Christians trade safely.

Make use of no *false pretences* to get into debt. The name of friendship of a known and deserving character is often made the preface to a scene of fraud. Disappointments are pleaded which never occurred. Money, expected at a certain time, is mentioned as security to deceive the unwary. Nay, (horrible to relate!) conversation on religious subjects; the doctrines of the holy gospel; the dear and injured name of Jesus; are not unfrequently used, as the successful instruments of deception, by abandoned professors of religion. The *satisfaction* felt by the upright mind in being out of debt, should operate as a reason for your endeavouring to keep unembarrassed in the world. It must greatly pain an honest man to recollect those claims which he cannot answer. Ever, then, bear in mind, that to get into debt for the relief of present distress, is almost sure in the event to plunge you into other and perhaps greater difficulties, than those you now labour under.

Remember too how *disreputable* it is to be in debt, unless in very special cases; it leads to a suspicion of the *industry, prudence, or principle* of a man; and that professor seems to give poor evidence of his regard to the credit of religion, who is careless of his own good name.

2. *Take heed how you behave if you are in debt.*

Much of a man's principle appears, by his spirit and conduct, when in debt. No one will trust the *avowed* deceiver. Therefore the knave approaches the person he has marked out as his prey, under the garb of honesty; but no sooner are his fraudulent designs accomplished than he becomes another man. The vizard drops, and his real character appears.

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Are you in debt? behave then with *civility* to your creditors. May not the man, who has befriended you in the hour of difficulty, at least expect to meet with that behaviour which common decency demands? Many ungrateful persons can scarcely afford a creditor a civil answer, when he ventures to inquire after his lawful property; perhaps resent the application as an affront, and forsake *him* to play the same nefarious part upon another.

If you are in debt, be always *frank* and *candid*. Never attempt to disguise your situation by false glosses and wilful misrepresentations. Investigate, with impartial diligence, your own circumstances, and state to your creditors the naked truth. Suppress no part of information, which justice calls for at your hands. In transactions which relate to God or man, this world or a future, an ingenuous disposition is particularly pleasing. *He that covereth his sins shall not prosper, but whose confesseth and forsaketh them shall have mercy.* Prov. xxxviii. 13.

Never evade the claims of creditors by *false promises*. A man destitute of conscience, when pressed, will promise any thing to procure present relief; but this is adding sin to sin. He acts like the highwayman, who, having plundered the traveller, murders every one who endeavours to apprehend him. Such a character seems prepared for any enterprise of darkness. His conscience is seared as with a hot iron; and he is sure, if converting grace prevent not, to have his part in the lake which burneth with fire and brimstone. Rev. xxi. 8.

Sit not down *contented*, if in debt. He that is easy, happy, and satisfied, in such a situation, wears a character so nearly verging towards that of a villain, that it would require great penetration indeed to distinguish them. Therefore,

3. *Endeavour as soon as possible to discharge your debts.*

In order to this, *contrive* to pay. Lay down some prudent *plan* for the attainment of this desirable end. If you feel *yourself* incompetent to this, request some faithful friend to assist you by his counsel; and resolve to use as many contrivances to pay, as you or others have done to contract debts.

It is equally necessary that you *exert* yourselves to pay. Withes, unaccompanied by suitable endeavours, only tend to poverty and disgrace. Let justice to your creditors be a spur to your application and industry in your calling. To be negligent when opportunities for exertion offer, or to waste your time in indolence and trifling, is indirect robbery of those whose claims upon you reach to every reasonable effort within your power.

Nor is it less incumbent that you *deny* yourselves to pay. The delicacies of the table, the superfluities of dress, &c. are glaringly inconsistent with a state of insolvency. To make entertainments

tertainties for your friends or acquaintance, with what is not your own, is to defraud your creditors, and to feed others on the spoils of their property. Before you are hospitable and generous, determine to be just.

Begin this needful work *immediately*. Disinclination to any duty will furnish many specious arguments for present neglect. Hence many suppose they could pay if circumstances were any way altered from what they are. They intend to apply themselves seriously to this concern hereafter, just as some talk of future repentance for the sins they are now committing. But we may venture to affirm, that if you do not *now* do what your opportunities admit of, your intentions to pay at all may be very justly questioned. *Whatsoever, then, thine hand findeth to do, do it with all thy might.*

If you wish to succeed, *persevere* in your attempts to pay. Though you may see many difficulties before you, do not despond and say, *there is no hope*. Though your first efforts may be baffled, look upward and try again. Much may be and has been done by little and little. If conscientious and diligent in the path of duty, you have many encouraging declarations of scripture on your side. See Gal. vi. 9. *And let us not be weary in well doing, for in due time we shall reap if we faint not.* Prov. iii. 6. *In all thy ways acknowledge him, and he shall direct thy paths.* Psalm xxxvii. 5. *Commit thy way unto the Lord; trust also in him, and he shall bring it to pass.*

Surely none will answer the foregoing plain remarks by observing, "Many lay great stress upon moral honesty for salvation; but we renounce the pharisaic sentiment, and glory in assurance of eternal life, because we trust in the finished righteousness of the Son of God."—Mistake me not, friend! I have not been substituting honesty in the stead of the Saviour and his blessed work. I wish not to flatter the expectations of him, who makes integrity between man and man, a reason for setting aside the gospel! But I wish to remind the professor of evangelic truth, that unless his faith lead him to the love of social justice, he is deceiving his own soul, if he suppose himself made a partaker of the faith of Christ. For this is the will of God—that no man go beyond or defraud his brother in any matter; because that the Lord is the avenger of such. 1 Thes. iv. 6. Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report, if there be any virtue, and if there be any praise, think on these things, Phil. iv. 8.

FIGLINUS.

ON THE DIVINE REQUIREMENTS.

1 John v. 3.—“ *His commandments are not grievous.*”

IT has been the opinion of some, that, though the commands of God are all reasonable and just, yet they greatly exceed the ability of men, in their present, imperfect, fallen state. While, on the other hand, it is maintained, by many, that if we do as well as we can, we shall be accepted. An attempt to set this matter in a clear and convincing light, will, doubtless, be considered as laudable. For it is important that it should be made to appear, that “the way of the Lord is equal.” It is the object of the following essay, to show, both from reason and scripture, that *God requires no more of men, than they are able to do.*

We always suppose that men are *able* to do any thing, which they have powers and faculties of body and mind to do, whether they are *willing* to do it, or not. For though a *willing mind* is as necessary to the performance of duty, as bodily and mental powers and faculties; yet we never consider this as constituting any part of human ability. It is true, divines, for the sake of distinction, give the name of *moral ability* to *willingness*; yet it is evidently in a figurative and improper sense. It is a dictate of common sense, that men are *able* to do every thing which they have powers and faculties of body and mind to do, if they were willing or disposed to do it.

Having made these observations on human ability, the way is prepared to prove that God requires no more of men, than they are able to do.

1. This may be argued from the rectitude of the Divine character. Reason and revelation concur to teach us, that God is a being of perfect moral rectitude. He governs the world in righteousness. He never tyrannizes over any of his creatures. He never requires any more of them, than it is reasonable and right he should require. He is not a hard master, as many of his creatures imagine, reaping where he has not sown, and gathering where he has not strawed. Shall not the Judge of all the earth do right? These observations are too obvious to be controverted.

But, did God require more of men than they are able to do, he would act an unreasonable and tyrannical part. Though men may reasonably be required to do many things which they are *unwilling* to do; yet they can never be reasonably required to do any thing which they are *unable* to do. All can see, that it would be unreasonable and oppressive, in a prince, to require his blind subjects to read, his maimed subjects to perform hard labour, or his indigent subjects to pay enormous taxes. The Israelites, in Egypt, after they were denied the usual allowance of

of straw, were unable to return the usual number of bricks. And who does not perceive, that the conduct of Pharaoh, in requiring them to do it, was arbitrary and cruel? And did the Sovereign of the universe (with reverence be it spoken) require men to do any thing which they are unable to do, his ways would be unequal, and his conduct would be liable to the just censures of all his rational creatures.

Here it may be proper to stop, and endeavour to answer some objections, which may, perhaps, be made against the preceding argument.

Objection 1. It may be said, That God is a great and incomprehensible being; that his thoughts are as high above our thoughts, and his ways above our ways, as the heavens are above the earth: and that, therefore, it is presumption in us, short-sighted creatures, to pass judgment upon his conduct, and say what he may do and what he may not. It is not for us to determine, what it would be right or what it would be wrong for God to do, in his treatment of his moral subjects. His ways are not to be compared with ours. It may be right, for aught we know, for God to treat men, as it would not be right for an earthly prince to treat his subjects. And though it would be arbitrary and unjust for an earthly prince to require that of his subjects, which they have not power to do; yet it is too much for us to say, that it would be arbitrary and unjust for God to require that of men, which they have not power to do; since, being infinite in understanding, he may have reasons for his conduct, which, to us, are unknown and unsearchable.

Answer. It is true, God is a great and incomprehensible being. It is but a small part of his counsels and ways, which the most enlightened of his creatures can know. The reasons of his conduct, in numberless instances, lie beyond the reach of our investigation. But, although it would be presumption in us, to judge of God's conduct, in innumerable instances; yet it may not be presumption in us, to judge of his conduct, in some plain cases. As moral agents, we are capable of knowing the relation in which we stand to our Creator and moral Governor, and how he ought to treat us. Though God is infinitely great and exalted; yet justice and equity are of the same nature in him, as in his creatures. And if we were not capable of judging of his treatment of us, we should not be proper subjects of his moral government; since we should not be able to determine, whether we had reason to complain or approve of his conduct towards us. But, the truth is, we are as capable of knowing, when God's treatment of us is just and right, as when a fellow-creature's is so. And, accordingly, God not only permits but requires men to judge of his conduct towards them. Thus he says to the Israelites, *Iſa. v. 3.* "And now, O inhabitants

inhabitants of Jerusalem and men of Judah, judge, I pray you, betwixt me and my vineyard." And to the same people he says, Ezek. xviii. 25. "Hear now, O house of Israel, is not my way equal? Are not your ways unequal?" The incomprehensibility of God's counsels and ways, therefore, is no reasonable objection against our safely judging of his treatment of moral agents.

Obj. 2. It may be said that God is a sovereign, and has a right to treat his creatures as he pleases, without giving to any an account of his matters. And that though it may seem unreasonable for Him to require men to do more than they are able; yet he has a sovereign *right* to make such a requirement.

Ans. God is, undoubtedly, a sovereign, in the most absolute sense. He has a right to do what he will with his own. He has a right to do, and does do as he pleases. But does it from hence follow, that he is ever pleased to treat his creatures in an arbitrary, unequitable and tyrannical manner? The sovereignty of God is not an unreasonable, oppressive sovereignty. God does what he pleases; and he is always pleased to do what is reasonable, just and right.

Obj. 3. It may still be said, That though it would have been wrong for God to have required more of men than they were able to do, as they came out of his creating hand; yet, as they have, by their own misconduct, impaired or destroyed some of the powers and faculties, with which he at first endowed them; may he not be justified in still requiring as much of them, as if all their powers and faculties remained entire? Has God lost his right to command, because men have rendered themselves unable to obey?

Ans. If men have either wickedly impaired or destroyed any of the powers and faculties, either of their bodies or minds, they are exceedingly criminal for so doing, and deserve to be punished for it by their Creator, who gave them their powers and faculties, that they might use them in his service. But, nevertheless, this is no reason why God should now require them to do more than they are able to do. Suppose a commanding officer orders one of his soldiers to march at a certain time, to a certain place. But before the time arrives, the soldier wilfully cripples himself. The commanding officer may justly punish him for making himself a cripple, in order to evade his reasonable commands; but may he now justly require him to march? Should he give him such an order, might not the soldier reply, "It is impossible; I am a cripple; and was it to save my life, or to save the country from ruin, I could not march?" This case is applicable to all others of a similar nature. Men can never be blameworthy for not using faculties which they have not to use, nor for not exerting powers which they have not

not to exert. Neither God nor man may reasonably require any one to do that which he is not able to do; whatever powers and faculties he once had, or however he may have lost them. I proceed,

2. To exhibit some evidence, from the holy scriptures, that God requires no more of men than they are able to do. The divine law, which comprehends all that God ever required of men, enjoins no more upon them, than they are able to do. The first and great commandment in the law, which includes all the rest, is, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength." This imports, that men are bound to serve and glorify God, with all the powers and faculties, both of body and mind, which they possess. This is all God requires in his law. He neither requires men to make them any new powers or faculties, nor to use any which they have not. All he demands, is, that they serve and glorify him as much as they are able.

Our Saviour hath plainly taught us, in the parable of the talents, that God requires no more of men, than they are able to do. He, who had faithfully improved only two talents, was as much commended by his Lord, as he, who had faithfully improved five talents. And the slothful servant, who hid his talent in the earth, was not condemned because he had not received two or five talents, but because he had not faithfully used the one talent, which his Lord, in his sovereignty, was pleased to give him.

In the second epistle to the Corinthians viii. 12, the apostle, speaking of the duty of Christians to contribute to the necessities of their indigent brethren, says, "If there be first a willing mind, it is accepted, according to that a man hath, and not according to that he hath not." The reason of the thing is precisely the same respecting every other duty or command of God. He requires men to do no more than they are able to do.

(To be continued.)

RELIGIOUS INTELLIGENCE.

DOMESTIC.

ABSTRACT OF REV. MR. SMITH'S JOURNAL.

THROUGH the favour of Divine Providence, I have returned from my second Mission to the north western parts of the state of New York.

I have

I have been 17 weeks in the employment of the Missionary Society ; during which time, I have travelled upwards of 1400 miles ; preached about 70 times ; administered the Lord's Supper four times ; baptized 3 adult persons, and 38 children ; admitted 32 persons into the church ; attended 38 conference meetings, and 6 church meetings, and founded one church ; visited a number of schools, and some sick persons ; and made 296 family visits.

I have visited an extensive tract of new settlements, which contain an astonishing number of inhabitants, for the time they have been settling, which is, generally, from 6 to 12 years. They are a very mixed people, and at present are, for the most part, in a very unsettled state of society.

But there are thousands of very hopeful Christians among them ; by whose means stated meetings, on the Lord's day, for social worship, are constantly held in almost all their towns and settlements. But generally they are destitute of gospel preaching ; except what is sent to them by the Missionary Societies. And this has been, and is, of incalculable importance to them ; for, by these means, the standard of the Lord has been set up every where among them ; and now returning penitents rally round the Divine standard. Its importance is great also in view of the numberless errors with which they are assailed in their defenceless state, and by which many are ensnared, and taken, and fall.

There are numbers of irreligious and ungodly men, who are making exertions to promote deism and infidelity, under the name of universal salvation ; that refuge of lies, and hiding place of falsehood.

I conversed with one of them, who very frankly told me, that, for 12 years past, he had been travelling into all parts of the country, preaching universal salvation ; " but, (said he,) I have entirely done with the Bible ; I utterly renounce it ; I preach universal happiness ; I now freely profess myself to be a deist."

There are many pernicious errors propagated there at present. But there is a very favourable opportunity for gospel preachers to do much good. Generally I found a prevailing disposition to attend the preaching of the gospel ; and upon the Sabbaths, large and crowded assemblies, and very solemn attention.

There were special revivals of religion in several towns. I spent about a week in Verona ; the people appeared greatly solemnized and attentive. After about five weeks I had occasion to repass through this place on my way to Leyden ; and found a general awakening through the town. There were about 60 under the most distressing convictions of sin ; some had

had obtained hope and comfort, and were enabled to rejoice in Christ Jesus. Others were earnestly inquiring what they must do to be saved. All were solemn. Even deists were struck dumb. The people entreated me to stay and spend the season with them; and I should have rejoiced to have done it; but my engagements would not admit of it. However, I tarried with them between two and three weeks, and laboured with great satisfaction. There were 31, who gave very clear and hopeful evidence that they had experienced regenerating grace. Of these, one was about sixty years old, and one about fifteen; generally they were under thirty-five years. One was before a professed deist: but, O, how changed!

The last Sabbath that I was with them, besides preaching three times, I baptized three adult persons, admitted nineteen into the church, administered the Lord's Supper, and baptized eighteen children.

Thus, in perfect agreement with the practice and example of the Apostles, I baptized believing parents and their households.

While I was tarrying at Verona, the Rev. Mr. Cram, a Missionary, called on me, and requested me to go with him to New Stockbridge, about twelve miles distance, and visit the Stockbridge tribe of Indians there. We went, and called on the Rev. Mr. Sergeant, who is a stated Missionary to them. A meeting was appointed, and we attended. It was the first time I ever saw a worshipping assembly of Indians. The scene was truly interesting and affecting. A psalm was read, and a choir of singers, in the galleries, of men and women, rose with their psalm books in their hands, and sung, in three parts, with great decency and solemnity. The idea that they were Indians singing the songs of Zion, was so delightful and affecting, as to cause tears of joy to flow down my cheeks. After prayers, we preached to them, in turn, with an interpreter; and they appeared to give the most solemn attention. Indeed, they are very remarkable for their attention and solemnity during public worship. Twenty-five of these Indians are church members, and generally sustain fair characters.

In the evening, a number of them came in to see us, and conversed in a very free and understanding manner, on the excellence and preciousness of the gospel of Christ. While they observed, "O the wondrous grace and love of Christ, in coming down to this wicked world, and dying to save poor sinners! yes, poor Indians!" their very hearts seemed to be melted down with a lively feeling sense of redeeming goodness; and their tears, like rain, suffused their sable faces. It is truly wonderful to see what almighty grace can effect.

"Lions and beasts of savage name,
Put on the nature of the lamb."

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The next morning I visited their schools. The Indians have two schools here, each containing 50 children, young Indians, learning to read and write. Large classes of those about 12 years old, read in the English Bible very decently. They are in want of some school books, such as testaments, spelling books, and primers; and earnestly requested me to solicit some for them.

I was greatly pleased with the hopeful appearances amongst them. I think there is a very encouraging prospect of their becoming completely civilized, and also christianized.

Some of the tribes will not countenance the gospel's being preached among them; but others express the greatest desire to enjoy that privilege.

May the Lord of the harvest raise up and send forth labourers into his harvest.

I spent five weeks, as directed, in the town of Leyden. In all places I experienced very great kindness and benevolence; and every where grateful acknowledgments were made to the Missionary Society.

Received, for the Massachusetts Missionary Society, 58 dollars 94 cents.

DAVID SMITH,

Missionary for the Massachusetts Missionary Society.

Haverhill, Nov. 1805.

Extract of a Letter from a young Gentleman in Williamstown to his friend in B—, dated Jan. 6, 1806.

"THE attention to religion in this place is much as it was when you left town last November. Christians appear to be alive. The evening conferences are crowded and solemn. Seven persons now stand propounded for admission into the church. These, with those who have joined since May last, increase the number to 61. Nothing special occurs in college. It was hoped the sudden and affecting death of —. —, one of the students, would be made a mean, in the hands of a sovereign God, to awaken the students to a sense of their condition. But this desirable effect has not yet taken place.

About the latter end of November I heard that the awakening in Loudon still continued; and that upwards of 30 had at that time been added to the church since the beginning of September. In South Hampton there is a great reformation. More than 50, I am informed, have lately been hopefully brought in. O let us ever remember with ardent affection the cause of the blessed Redeemer. Even now it prevails, and it will finally triumph! I long to see you, and renew our conversation upon these pleasing, these most delightful subjects."

FOREIGN.

FOREIGN.

(From the London Evangelical Magazine.)

EXTRACT

*Of a private Letter from a Roman Catholic Clergyman in Germany,
to the Rev. C. F. Steinkopff.*

FEBRUARY 25, 1805.

YOU wish to obtain some information respecting the religious state of the Roman Catholic part of Germany :— though, in my humble situation, I cannot take a view over all Germany ; and possess not, by far, the requisite knowledge for an accurate representation of the matter, yet I will freely and simply tell you my opinion :

I cannot but think, that far the greater part is still sitting in darkness and the shadow of death. There is certainly every where more superstition and infidelity than such faith in the Lord Jesus as he seeks and approves. Poor flock ! “ They are my brethren according to the flesh.” May I say with Paul, “ They have the covenant, the promise, the pledge of faith.” They are zealous for God, but not according to knowledge ; so that “ they go about to establish their own righteousness, not submitting themselves to the righteousness of God.” There is still every where much *willing* and *running*, but in ways of their own choosing ; with confessions, pilgrimages, saint-worship, masses for the dead, indulgences, rosaries, monkish orders, &c. By these means they are for saving themselves, absolving themselves of their sins, purchasing heaven, and redeeming poor souls out of purgatory ; but all this without self-denial, reformation of manners, or change of heart,—without faith in Christ, without his Spirit or merit. There are indeed, new lights, who are desirous of taking away all those absurdities from the blind populace, which hitherto had known nor heard of nothing better ; and, instead thereof, would introduce their new-fangled ideas and moral systems ; and are desirous to spread a mere natural religion.

In opposition thereto, the poor people, and the clergy of the old stamp, like-minded with them, will not be deprived of those things.

The governments command, dictate, and strive in such manner to abolish superstition, and to amend every thing by regular plans of education ; but the number of those, who substitute and preach faith in Christ, and his saving gospel, is, in the first place, but small ; and in the second, they are despised, together with their Christ and old fashioned gospel ; and charged

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with fanaticism or heresy on the part of the common people, as well as of the great and learned.

God hath, however, about eight years ago, awakened several clergymen in Swabia to a living faith in and knowledge of Christ; and also by their instrumentality, numbers of people in different places. There was great commotion and persecution many ways, of every thing relative to this new doctrine. Three excellent pious clergymen, who had suffered much before, were obliged to emigrate; and were received by a worthy Bishop in Austria, where they are still held in esteem, and do much good. Their friends are still in this country, and go on with their labours, and the Lord works with them; so that here and there good fruit appears, yet "the harvest truly is plenteous, but the labourers are few!"

Since the secularization of many ecclesiastical states, at the last peace, the blind zealots have lost much of that power, which they abused in the persecution of spiritual Christians; so that they are now no more disturbed from that quarter.

Under the present government of Bavaria a far greater liberty prevails; and the fear of inquisition, or violent persecution is laid aside; nevertheless, the free preaching of the pure, uncorrupted gospel meets with obstinate and manifold contradiction, both on the part of the populace, who have been rendered callous by their inveterate superstition; and of the clergy, many of whom are afraid of them; and many obstructions are still in the way.

Perhaps there may be much good in the country that I neither see nor know. If so, I rejoice; but to what I do not know, I cannot speak. I find, on the whole, but little hunger after God, after Christ our Redeemer, and after his soul-saving word; because they generally imagine they can save themselves. I find much prejudice against the essential truths of Christianity, little desire after conversion; but also few awakened ministers to excite such a desire as to shew the people their poverty and helplessness, and lead them to the all-sufficient Fountain. Rather, they fill them with delusion and self-conceit, as if they could help themselves, either with a mere mechanical repetition of outward ceremonies, or by artificial systems and fine representations of virtue. Thus they all became "rich and increased with goods, and have need of nothing, and know not that they are wretched, miserable, poor, blind, and naked!"

They boast, indeed, loudly, that they are making at present, great progress in enlightening the people; and are spreading more pure ideas of religion, by insisting on a good education, and by improving the method of instruction in the schools. This is all true; but of Christ, in whose name alone is salvation,

tion, and of his preaching, I do not hear much notice taken: it is buried in silence. They will build every thing without the Master-builder and the chief Corner-stone. Him they reject boldly, either in an open or silent manner. What will be the end thereof?

Only the sound from Ratisbon, of the excellent Wittman's Bible institution, reaches my ear, and refreshes me amid the many poor endeavours void of Christ. O how many societies, institutions, and associations have you Englishmen, from which much blessing may be expected!

Pray the Lord of the harvest, that he would send forth also labourers to our country, which, I trust, belongs likewise to his harvest! This is my view of the matter; but, as I said before, it is very circumscribed. God grant it may be better than I know!

REMARKABLE BENEVOLENCE.

[Translated from the Periodical Publications of the Basil Society.]

TOWARDS the close of the year 1799 (as I am informed by a most respectable and intimate friend, whose name need only be mentioned to confirm the veracity of the following tale in the mind of every reader, but who chooses to remain concealed) an old man, near sixty years of age, diminutive and deformed in his person, came hither in his way to W. and requested me to take him, and furnish him with employment, as the winter presented him with no other prospect than to be starved with cold or hunger; and not being full sixty years old, could not be received into the hospital. Providence enabled me to provide for him, by furnishing him with work in his own profession. I gave him some maps to paint for my pupils. From this person, who remained with me for thirteen months, until death removed him, I learnt the following very remarkable circumstance:

"He was a native of Alsace; and on a journey he made to K——, he married. He inhabited a small house, without the gates of the town; and his employment barely subsisted him, though he constantly worked for rich and respectable people in the city. He was a painter and gilder. Every evening he was accustomed to bring bread home with him for his family, from the produce of his work. It happened, however, once, that he did not receive his money. Although God has expressly commanded, that "the sun shall not go down before the labourer receives his hire," yet the degenerate Christian pays but little attention to the commands of his Maker! Very many, and clergymen

clergymen amongst the number, are not even acquainted with all his written commands, more especially those in the Old Testament, notwithstanding Jesus Christ hath absolutely declared, in Matt. v. 17, that all shall be strictly observed, and that not a jot or tittle thereof shall fail. Now could the poor painter no longer get paid by his employers. For some time, however, he was enabled to carry home bread with him as usual to his hungry family; but at length every resource was exhausted. Throughout the day, during his work, he put up an inward prayer to God, that he would graciously dispose the hearts of his masters in his favour, so that they might not allow him to go home penniless; but the day passed, the time of labour finished, and the poor husband and father had nothing—nothing at all to take home with him! Melancholy and sad, he entered the suburbs where he lived, with a heavy heart, and downcast eyes. Some one going towards the city, met him, saluted him as he passed, and slipping a piece of silver into his hand, glided by him. B. (so was the poor man called) stood stock still, astonished; and shouting aloud, with eyes uplifted, tears ran down his cheeks; and he bitterly reproached himself for his vile unbelief in that God who feedeth the ravens, and numbers the very hairs of our heads.

“Passing onwards, his way lay through a path between two hedges, where he heard a faint voice, in a mournful complaining strain; and as he looked round him to know from whence it proceeded, he saw a young man, who had the appearance of a traveller, lying in the grass, pale, weak, and emaciated. “What is the matter, my friend?” asked the poor painter.—“Sir, I am a travelling mechanic, and am going towards home: I have yet far to go. As my money ran short, I was obliged to act with the utmost frugality; and expended daily only what my most urgent necessities demanded: notwithstanding, my money is all gone. The whole of this day have I pursued my journey without tasting food; and my strength is so entirely exhausted, that I can go no farther!” What was poor B. to do? He had nothing but the small piece of silver:—should he give him that? But what would remain for his hungry expecting children? Perplexed, confounded, and almost mechanically, without knowing what he said, he demanded of the young man if he had no small money about him, even of the most trifling value, to give him in exchange for his little piece of silver. “O, my dear Sir, would I had, I should not lie longer here!” The heart of poor B. felt a terrible conflict. At last, shrugging his shoulders, with great sorrow and heaviness of mind, he pursued his way; but he went not far: his piece of money burned like fire in his pocket: he hastily turned back, gave it to the poor traveller, and with great agitation turned away quickly.

quickly, weeping, sobbing, and almost reeling like a drunken man. He had not proceeded far, before he met a man, with several longish loaves of bread, which he carried under his arms, coming directly towards him. As they approached each other, the man saluted him in a very friendly manner; and passing him, slipped one of his loaves under his arm, and putting a dollar into his hand, hastened away. The poor painter threw himself on the grass, and wept aloud!

"Who can read, without the deepest emotion, this wonderful relation of the gracious providence of God towards the necessities of his children! The worthy painter acted with such pure humanity, and the hand of God so visibly interposed, that while we are compelled to bestow our warmest approbation on his conduct, we are led to offer our humble adoration at the throne of grace. Such tales as these are like apples of gold in dishes of silver: and though at all times, yet in our days more especially, a word in due season. If the poor Christian is led to further perseverance in his confidence in God, who hears and answers prayer, and the weak believer taught to blush for his unbelief, this memorable instance of God's paternal care will not have been recorded in vain!" O.

ANECDOTES.

MOTIVES OF MINISTERS.

AN old divine, preaching before an association of ministers, and desiring to quicken them in their regard to the principal end and motive from which they acted, pointed them to the last and awful day of judgment; and having considered Christ the Judge, as seated on his throne, he represented him as calling his ministers to an account, inquiring how they had preached; and with what views.

He calls one first, and puts this question to him:—"What did *you* preach for?" He answers, "I preached, Lord, that I might keep a very good living left me by my father; and which would have been lost to the family if I had not taken orders." Christ says to him, "*Stand by*; thou hast had thy reward."

The question is put to another:—"And what did *you* preach for?" He replies, "Lord, I was applauded as a very learned man; and I preached to keep up the reputation of an eloquent orator, and an ingenious preacher." Christ's answer to him also was, "*Stand by*; thou hast had thy reward."

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The Judge puts the question to a third: "And what did you preach for?" "Lord," says he, "I neither aimed at the great things of this world, though I was thankful for the conveniences of life, which thou gavest me; nor did I preach to acquire the character of a wit, or a scholar,—but I preached in compassion to *souls*, and to please and honour *thee*. My design in preaching was, Lord, to win souls to thy blessed Majesty!"—Upon this, the Judge called out, "Room, men! Room, angels! Let this man come, and sit down with me on my throne, as I am set down with my Father on his throne; he has owned and honoured me upon earth, and I will own and honour him through all the ages of eternity!"

The result of this representation was, that all the ministers went home much affected; resolving, that, through the help of God, they would mind their work *more*, and look *better* to their *aims* and ends ever after.

That such may be the effect of this paragraph on the mind of every clerical reader, is the prayer of
A. Z.

"My son, give me thine heart."

DURING the late awakenings in Vermont, a person, who had not common understanding and was generally called a fool, became serious and was hopefully converted. One evening at a conference, seeing several persons under great distress of mind, he said to them, "Sinners, I tell you what you must do. You must give your whole hearts to God and then you will get relief. You must not think to split your hearts and give a part to God and keep a part to yourselves," 1 Cor. i. 26—29. Isaiah xxxv. 8.

"The sacrifice of the wicked is an abomination to the Lord."

A LITTLE girl (about twelve years old) in one of the new settlements in New-York, went to hear a missionary preach. The preacher said, in his sermon, "God always looks on the heart. And whatever we may do, even when we pray, if our hearts are not right with God, he sees that all our actions are wholly sinful." The little girl, who had been in some degree concerned for the salvation of her soul, and had gone about to establish her own righteousness by praying very often in secret, heard with attention. For she had before thought that all prayers must be good, from whatever motive they might be performed. Being considerably distressed after she went home,
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she told her mother the minister had spoiled all she had ever done in religion, and that she thought she was the greatest sinner in the world, and that she had been praying all the way home. Being asked what she said in her prayer; she replied, "I kept praying, God be merciful to me a sinner."

POETRY.

THE COMPLAINT.

Written in extreme pain.

OF on yon mountain's misty height
The jocund Morn I see;
Gay o'er the world he looks and smiles,
And shines,—but not for me!

The bleating flocks that crop the vale,
Now from confinement free,
Sport round the gently murmur'ing rill,
And please—e'en all but me!

The golden eye of day that wakes
The village boy to glee,
That fills each heart with new-born joys,
Imparts—no bliss to me!

The moon, beneath whose silv'ry light
I've bow'd the grateful knee,
And roam'd reflecting o'er the green,
Is fair,—but not to me!

And ye bright worlds, that roll on high,
That shine by Heav'n's decree,
Each eye exulting views your beams;
Ye're bright,—but not to me!

For me no joyous scenes can charm;
On waves tumultuous toss'd,
Enwrapt in more than midnight gloom,
And Hope's glad anchor lost!

Helpless, amid Life's stormy sea,
I solitary roam:
No ray of light to cheer my way,
Or guide a wand'rer home!

O that dumb wave's restless force
 Would end my vary'd woes!
 Would hide me in th' unfathom'd deep,
 And give my heart repose!

But, hark! amid the cheerless gloom,
 Some friendly voice I hear;
 Sweet as th' harmonious seraph's strain,
 It fills my ravish'd ear!

"Mortal," it says, "press onward still,
 "Chace ev'ry fear away;
 "What, tho' thy path is strew'd with woes,
 "It leads t' immortal day!

"Each trial fills th' appointed place,
 "And each, well understood,
 "In spite of ev'ry foe, will prove
 "A messenger of good!

"Fear not; there is reserv'd for thee,
 "In happier realms above,
 "A harp to sound Immanuel's name,
 "And sing his dying love!

"There every string, thro' endless years,
 "Shall tell what he hath done;
 "And celebrate, with joy unknown,
 "The victories he hath won!"

He spake; and ere he flew, he bade
 Gay Hope dispel my fear,—
 To cheer 'Life's path thro' every storm,
 And wipe each falling tear!

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BIOGRAPHY.

*Sketches of the Life of the Rev. Dr. ROBERT SMITH,
Pastor of the Presbyterian Church at Pequea, in Lancaster
County, in the State of Pennsylvania.*

DOCTOR SMITH, who was so long distinguished in the churches of Pennsylvania as a preacher of the first eminence, as the superintendant of a respectable academy for the instruction of youth, and as a teacher of theology, was sprung from a Scotch family who had migrated to the city of Londonderry in Ireland, and afterwards passed over to America, while he was yet a child, about the year 1730. His ancestors, both by his father's and mother's side, were substantial farmers; and, for several generations, had been distinguished for a vein of good sense, and fervent piety, running through both families. The first period of Dr. Smith's life furnishes few materials to the biographer. He lived in retirement with his parents on the head waters of the river Brandywine, about forty miles from the city of Philadelphia. At the age of fifteen or sixteen years, he became a subject of that gracious influence which so eminently accompanied the preaching of the Rev. Mr. George Whitefield, during his first visit to the churches in America. Young Mr. Smith, who had a mind turned to reflection and reading, had his attention powerfully arrested, and his heart deeply penetrated by the truths of the gospel, under the discourses of that celebrated orator, and most pious minister of Jesus Christ. Having become a fervent believer in the doctrines of salvation, he conceived, at the same

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time, an ardent desire to qualify himself to preach to his fellow-sinners that precious gospel, the ineffable consolations of which he felt in his own soul. His pious parents readily concurred in his desire; and, with their permission, he placed himself under the instruction of the Rev. Samuel Blair, who had established a useful and important seminary in Pennsylvania. Here he pursued several years, first his classical, and afterwards his theological studies, under a man who was inferior to none, in the soundness of his understanding, and the penetration of his mind; who was a profound divine, and a most solemn and impressive preacher. In Mr. Blair, besides an able instructor, and an excellent model of pulpit eloquence, he possessed the advantage of an admirable example of Christian meekness, of ministerial diligence, and of that candour, liberality, and catholicism of sentiment towards those who differed from him in opinion, without dereliction of principle, which are among the most amiable features of character that can adorn a disciple, and, especially, a minister of Christ. Under such instruction, and with such an example continually before his eyes, Mr. Smith made great and rapid improvement both in classical and theological knowledge. By Mr. Blair he was much esteemed and beloved; and, in 1750, was, in the same year, licensed to preach the gospel, and married to a younger sister of his preceptor. This lady was distinguished by a sound understanding, uncommon sweetness of disposition, and sincere piety; and was an excellent assistant to him in the education of their children. To these they both devoted much time, to cultivate in them the habits of virtue and religion, and to infuse into their minds, at the first opening of their powers, the principles of a warm and rational piety. In his absence, she always conducted the daily devotions of the family with a dignity which ensured their respect, and with an unaffected fervour which could not fail to touch their hearts. By this lady Dr. Smith had seven children, two of whom died young, two embraced the profession of medicine, and three entered at an early age, on the sacred ministry of the gospel, and have since filled some of the most respectable stations in the church, as well as in the literary institutions of this country. By a second marriage, with the worthy and respectable widow of the Rev. W. Ramsay, he left one daughter, who, at his death, was very young.

In 1751, he received the pastoral charge of the Presbyterian church in Pequea, in the county of Lancaster, in the state of Pennsylvania; in which station he continued to officiate with great reputation and usefulness till his death. He was ordained by the Presbytery of New-Castle; the Rev. Dr. Rodgers of New-York, then pastor of the church of St. George's, and a very young man, presiding as moderator of the Presbytery.

In

In 1784, he received the degree of Doctor of Divinity from the college of New-Jersey; and seldom has that degree been more deservedly conferred.

Few men in the ministry have been more useful, or more esteemed than Dr. Smith. He entered it with the purest zeal for the glory of his Redeemer, and the salvation of mankind; and his whole soul was devoted to the faithful discharge of the duties of his sacred office. The predominant character of the mind may often be better discerned from small circumstances than from those great occasions on which a man, by the inspiration derived from the objects which surround him, may be raised above his ordinary standard; and Dr. Smith, though a man remarkably modest and even diffident in the deliberative assemblies of the church, has been often heard to say, that, in the pulpit, he never knew the fear of man. He was so occupied with the solemnity and importance of his duties, that the opinions of men were forgotten: his mind was so filled with the divine presence, before which he stood, that wealth, that station, that talents, that whatever is most respected by the world, was lost to him in the majesty of God. The character of his preaching therefore, as was to be expected from a frame of mind so habitually devout, was remarkably solemn and fervent. The Holy Scriptures, in which God has been pleased to convey his will to mankind, he regarded as containing the happiest language in which to interpret divine truth to the people. With the sacred volume he was perfectly familiar. And his sermons were usually filled with the aptest allusions and illustrations drawn from this precious source. The doctrines of the gospel he delighted to express in the terms of scripture; those doctrines especially which have been in any degree the subjects of disputation, and the cause of division in the church. An enemy to controversy, he believed that Christians were more nearly united in sentiment, than in the expression of their several creeds. In the copious use, therefore, which he made of scripture language, he hoped to gain a double advantage; on controverted subjects, he would create less offence and irritation; and in illustrating and enforcing divine truth upon the hearts of his hearers, he thought that the language of the inspired writers would come home with more authority to the conscience than the finest periods of human eloquence. In this, perhaps, he was not deceived, particularly in that field of labour which he had especially marked out for himself; for he was uncommonly successful in convincing secure sinners, in comforting and establishing believers in the faith of the gospel, and in conciliating the affections and confidence of pious persons of all denominations. Preaching the gospel, and publishing the grace of the Redeemer, was his most delightful employment;

ployment; in which he exhibited an example of the greatest diligence and zeal, not only among that people with whom he was more immediately connected as their pastor, but throughout an extensive district of country, in every part of which he was often employed in these pious labours. He was, indeed, incessant and indefatigable in the service of his divine Master, till, at length, he wore down to a slender thread, a constitution originally vigorous; and his death, at last, which took place in the midst of the most active discharge of his duties, was not the effect of any particular disease, but of the gradual waste of nature occasioned by continual and excessive exertions.

Dr. Smith, shortly after his settlement at Pequea, founded a grammar school designed chiefly for the instruction of youth in the Latin, Greek, and Hebrew languages, in which, by his great assiduity both in study and in teaching, he had made himself an eminent proficient. In this school he always employed the most respectable teachers; and its celebrity soon made it the resort of a large number of young men from various parts of the states of Pennsylvania and Maryland, who here received their classic education, and have since filled many of the most honourable stations in church and state. Along with their literary studies, he took uncommon pains to infuse into their minds the principles of a pure, warm, and rational piety; and he often enjoyed the consolation of seeing his pious endeavours remarkably blessed. With very few exceptions, all who received the elements of their education under his direction have ever proved serious, steady, and uniform friends of religion; and the church still continues to bless his memory for the great number of faithful and successful pastors who have been reared under his care. For many of his classical pupils, as well as others, returned to him from the College to complete their theological studies under his direction, in whom they were sure to find an able instructor and an excellent model of practical preaching. In the pulpit, he opened to them with skill the treasures of the scriptures; he illustrated with clearness the speculative doctrines of religion. But his great excellence as a preacher lay in strong and convincing appeals to the consciences of sinners, in the various knowledge which he discovered in the workings of the human heart, and in the tenderness with which he led the convinced and penitent soul to its true rest and hope in Jesus Christ. Vice he ever reprov'd with seriousness and dignity, without austerity; and the pleasures and the hopes of religion he recommended to believers with that glow of sentiment and expression, which could only proceed from a heart filled with the grandeur and consolations of its subject. Beloved and esteemed by all the pious throughout that extensive sphere.

sphere which he had especially marked out for his ministerial labours, the spiritual father and instructor of many of the clergy, distinguished for his faithfulness, his ability, and unceasing activity, in his sacred functions, he was, during a long course of years, regarded with uncommon veneration in the churches. His whole soul was in his duty; and, when fatigued and worn down with active service, as he often was towards the close of life, if a new opportunity of doing good presented itself, the ardour of his mind reinvigorated his debilitated system, and, in an instant, he forgot his weakness. This character of activity and zeal in fulfilling whatever he conceived to be his duty, accompanied him with undiminished vigour to the utmost period of his mortal course. The last act of his life was attending a meeting of the board of trustees of the college of New-Jersey, at the distance of one hundred miles from home, when his constitution was now wasted to a shadow. On his return, in which he suffered extremely both from debility and pain, when he had nearly reached his own church, in which he was about once more to perform a duty ever dearest to his heart, he stopped at the house of a friend* to recruit a little his exhausted nature. He met the family with all that placid serenity which was his custom, and which the habitual spirit and hopes of the gospel alone are calculated to inspire. He requested permission to retire a little to rest, and in a few minutes, without a struggle, calmly and sweetly breathed away his soul, in the act of meditating new services to his Redeemer. And the same smile with which he entered the house seemed to be only fixed upon his countenance by the hand of death.

Such was the end of this excellent man in the sixty-third year of his age. A rare example of pious activity, and the power of combining numerous duties in perfect order, and in the shortest compass of time. It is difficult, at this distance of time, to give dates with precision, or enter into minute particulars, in the history of a man, whose modesty never suffered him to keep, or leave any memoirs of so useful a life. It is of more importance to know, that he hardly ever suffered any of his moments to go to waste. He was a faithful attendant on the judicatories of the church. He was often abroad among vacant churches, and societies of people destitute of the stated ordinances of religion, for the purpose of preaching to them the gospel of salvation, which was at once the labour and the pleasure of his life. When at home, he slept little, he rose early, and after spending the morning in his study, and his closet, he appeared to be almost always in the pulpit, among the families of his charge, comforting and encouraging them with his

* Robert Hunter, Esq. of Brandywine.

his pious advice, and instructing their children in the principles of the gospel; or in the midst of his school assisting his teachers, and superintending the progress of his pupils; or animating and directing his theological students. Often he embraced all these duties in the same day; yet with such perfect order and dispatch, that they never seemed to interfere with one another. When apparently exhausted, the evening devotions of the family exhilarated and refreshed him again. Devotion, and the service of his Redeemer, appeared to be to him, if I may use the expression, the *elixir of life*. When he was weak, it evidently repaired his strength; when he was exhausted, it restored his spirits. The character of his devotion was, at once, fervent and rational, humble and serene; it mingled the deepest sense of human imperfection with the confidence of faith; the humblest penitence, with the cheerfulness of hope. Never, during the period of a long ministry, was he withheld by sickness from entering the pulpit on the Sabbath, except once. And then, although confined to his chamber, by a fever, having assembled the principal members of his church, and being placed in an easy chair, he spoke to them with his usual energy on the comforts, the duties, and the joys of religion.

He was certainly among the most able theologians, the most profound casuists, and the most convincing and successful preachers of his age. He died as he lived, beloved and revered by all, who had the happiness intimately to know him; and his memory will long be precious in the western churches.

ON THE DIVINE REQUIREMENTS.

1 John v. 3.—“*His commandments are not grievous.*”

(Concluded from p. 349.)

FROM what hath been advanced, it follows,

1. All the commands of God are reasonable. God, as the great Creator, Preserver, Proprietor and Sovereign of the world, has an original and independent right to the services of all mankind. The world is his vineyard. Men are labourers in it. He has a right to require them to labour for himself, to the extent of the ability he hath given them. And so long as he requires no more than this, his commands must appear reasonable in the view of every enlightened conscience.

2. Men may never plead *inability*, as an excuse for disobeying any of the divine commands. Sinners sometimes say, that they would gladly obey the commands of God, *if they could*. But this

this is both absurd and impious. It is *absurd* ; because God requires no one to do any thing, which he is not able to do. It is *impious* ; because it is really censuring the ways of God as unequal and unjust. It is repeating the complaint of the slothful servant, and calling God a hard master. To say that we *cannot* obey any of the divine commands, is saying that we *ought* not to obey them ; that God is a tyrant for imposing them ; and that wicked men and evil spirits are to be justified in their disobedience to the holy and righteous Sovereign of the universe.

3. Sinners need no new powers or faculties, either of body or mind, to enable them to obey all the commands of God. God does not require them to use any powers or faculties, which they have not. Were it true, that the original powers and faculties of men are impaired or lost by the fall, it would not be necessary for them to have these repaired or restored, in order to enable them to yield obedience to all the divine commands ; for God requires men to do no more than they are really able to do, with the bodily and mental powers and faculties which they now possess. He does not require them to increase their mental powers, or their strength of body, or to make themselves any new senses or faculties, or to repair any that are decayed ; he only requires them to use those they already have, in his service and to his glory.

4. It appears, from what has been said, that men need no supernatural, divine assistance, in order to make them able to obey all the commands of God. If men needed any supernatural, divine assistance, in order to make them able to obey any of the divine commands, they would be unable to obey those commands, so long as that necessary assistance was withholden ; which would be the same as for God to require more of them than they are able to do. But this he never does. Men, therefore, need no supernatural, divine assistance, in order to make them able to obey all the commands of God. So long as they are upheld in being, they are able, without any aid or assistance whatever, to do all that God requires.

5. We may hence learn why sinners disobey all the divine commands. That they do so, is evident. The apostle, speaking of men, in their natural, unrenewed state, says, "There is none that doeth good ; no, not one." In another place, he says, "The *carnal mind* is enmity against God ; for it is not *subject to the law of God*, neither indeed can be : so then, *they that are in the flesh cannot please God.*" If sinners obeyed any of the divine commands, there would be no distinction between them and saints ; for saints transgress more frequently than they obey.

But,

But, why do sinners disobey all God's commands? It is not because they are unable to obey them. It is not because they need any new powers or faculties, or any supernatural assistance. It must, then, be, because they are *unwilling* to obey the reasonable commands of their Creator. They have disobedient hearts. They never try to do what God requires. If they did, they would succeed. If they had a *willing mind*, they would obey all the divine commands, and meet with the divine acceptance. Hence,

6. We see, that sinners are utterly inexcusable for all their disobedience. It is owing to their unwillingness to obey. And who will say that this is any excuse? Has not God a right to command any thing reasonable which his creatures are unwilling to do? Is it impossible that creatures should be *obliged* to obey God; unless they choose to obey him? Who does not see that it is utterly criminal and inexcusable for any one to be unwilling to obey the commands of his rightful sovereign? The unwillingness of sinners is so far from being any excuse, that it is for this only that they are blameworthy. For was it not for this, they would obey every command in the Bible. Hence,

7. We learn what is necessary in order to make sinners do their duty. It is a willing mind. Regeneration consists in being made willing to do what God requires. There are no new powers or faculties given to sinners in regeneration. For they need none. Nor is there any supernatural assistance given them in regeneration; for they do not need that. All God does, in regenerating sinners, by the Almighty power of his Holy Spirit, is to make them willing to do what they were really able to do before. Sinners are as really able to repent and believe and do every other duty, before they are born again, as after they are born again. Regeneration is a change of the *heart* or *will*. Hence God promised Christ, Psal. cx. 3. "Thy people shall be *willing* in the day of thy power."

8. We may infer from the subject, that it is impossible that any one should be compelled to sin. The Apostle says, "*Sin is a transgression of the law.*" It is disobedience to God's commands.

Compulsion implies a want of power to resist. If, therefore, any one might, in any instance, be compelled to sin, he would not, in that instance, have power to do what God requires. But God requires no more of men, than they are able to do. It follows, that it is impossible for any one, in any instance, to be compelled to sin. No one can sin against his will. That which is done involuntarily is not sin.

Hence we see, that no one may plead the power of temptations or the subtilty of the tempter, in extenuation of his guilt. No temptation, however sudden, or great, ever compelled any one to sin. Satan, though he goeth about, as a roaring lion, seeking whom he may devour, never was able to compel any one

one to sin. He may suggest wicked thoughts and motives to the mind: but he can do no more. Accordingly, St. James says "*Every man is tempted, when he is drawn away of his own lust and enticed.*" How often do people plead, in excuse for some presumptuous sin, that they were overcome by temptation, and that they did not do it wilfully. But this is absurd. There can be no sins but wilful sins. *Neither saints nor sinners ever sin otherwise than wilfully, and with all their hearts.*

9. If God requires no more of men than they are able to do; it will follow, that the fall has neither impaired, nor destroyed any of the powers or faculties of men. For God requires the same duties of fallen men, that he required of Adam before his apostasy. God has never repealed his holy law; nor has he in the least relaxed or abridged it. It is still in full force, in all its strictness and extent. And, in the gospel, Christ requires as much of men, as was ever required of our first-parents. In the gospel, Christ requires us, *whether we eat, or drink, or whatsoever we do, to do all to the glory of God; and to be perfect, even as our Father, who is in heaven, is perfect.* Hence, we may fairly conclude, that in the view of God, men have lost none of their ability to obey his commands by the fall.

In consequence of the fall, mankind come into the world wholly inclined to evil, and utterly averse from all the commands of God. But, notwithstanding, they are as really able to obey every divine command, as Adam was, when he came out of the forming hand of his Maker.

10. This subject shows us, that saints may not plead their weakness, frailty and imperfection in excuse for their failures in duty. Weak, frail, and imperfect as they are, they are able to do all God requires of them. They have no reasonable excuse, therefore, for their failures in duty.

The truth is, all their moral weakness and imperfection consist in the *perversefess and disobedience of their hearts.* They ought, therefore, to condemn and abhor themselves, and repent, as in dust and ashes, for all their imperfection, and for every thing in them, which hinders their being as holy as the man Christ Jesus.

11. No one will be condemned, at the last day, who shall have done as well as he could. For this is all God ever required of men. We sometimes hear people say, "We must do as well as we can, and God will not cast us off." True: If we do as well as we can, we shall be accepted. But let it be seriously considered, what we are able to do. We are able to obey all God commands in his word. And there we find such commands as these, "*My son, give me thine heart. Cast away all your transgressions, whereby ye have transgressed, and make you a new heart and a new spirit. Repent and believe the gospel. Repent and be converted. Be ye, therefore, perfect, even as your Father which is*

in heaven is perfect." When any one has truly obeyed these and all the other commands of God in the Bible, then, and not before, he will have done as well as he was able.

THEOPHILUS.

CHRIST THE ONLY REFUGE.

(From Hervey's Theron and Asapho.)

GIVE me leave to relate an uncommon incident, which happened a little while ago, in this neighbourhood; and of which I myself was a spectator. The day was the Sabbath; the place appropriated to divine worship was the scene of this remarkable affair.

A boy came running into the church, breathless and trembling. He told, but in a low voice, those who stood near, that a press-gang was advancing to besiege the doors, and arrest the sailors. An alarm was immediately taken. The seamen, with much hurry, and no small anxiety, began to shift for themselves. The rest of the congregation, perceiving an unusual stir, were struck with surprise. A whisper of inquiry ran from seat to seat, which increased by degrees into a confused murmur. No one could inform his neighbour; therefore, every one was left to solve the appearance, from the suggestions of a timorous imagination. Some suspected the town was on fire. Some were apprehensive of an invasion from the Spaniards. Others looked up, and looked round, to see if the walls were not giving way, and the roof falling upon their heads.—In a few moments, the consternation became general. The men stood like statues, in silent amazement, and unavailing perplexity. The women shrieked aloud, and fell into fits. Nothing was seen but wild disorder: nothing heard but tumultuous clamour.—Drowned was the preacher's voice. Had he spoken in thunder, his message would scarcely have been regarded. To have gone on with his work, amidst such a prodigious ferment, had been like arguing with a whirlwind, or talking to a tempest.

This brought to my mind that great, tremendous day, when the heavens will pass away, when the earth will be dissolved, and all its inhabitants receive their final doom.—If at such incidents of very inferior dread, our hearts are ready to fail; what unknown and inconceivable astonishment must seize the guilty conscience, when the hand of the Almighty shall open those unparalleled scenes of wonder, desolation, and horror!—When the trumpet shall sound—The dead arise—The world be in flames—The Judge on the throne—and all mankind at the bar.

The

The trumpet shall sound, says the prophetic teacher. And how startling, how stupendous the summons! Nothing equal to it, nothing like it, was ever heard through all the regions of the universe, or all the revolutions of time.—When confiding armies have discharged the bellowing artillery of war, or when victorious armies have shouted for joy of the conquest, the seas and shores have rung, the mountains and plains have echoed. But the voice of the Archangel, and the trump of God: will resound from pole to pole. They will shake the pillars of heaven, and startle the dungeon of hell. They will penetrate even the deepest recesses of the tomb! They will pour their amazing thunder into all those abodes of silence. The dead, the very dead, shall hear.

When the trumpet has sounded, the dead shall arise.—In a moment, in the twinkling of an eye, the graves open; the monumental piles are cleft asunder; and the nations under ground start into day. What an immense harvest of men and women, springing up from the caverns of the earth, and the depths of the sea! Stand awhile, my soul, and consider the wonderful spectacle.—Adam formed in paradise, and the babe born but yesterday, the earliest ages, and latest generations, meet upon the same level. Jews and Gentiles, Greeks and Barbarians, people of all climates and languages; unite in the promiscuous throng. Here, those vast armies, which, like swarms of locusts, covered countries, which, with an irresistible sweep, overran empires; here they all appear, and here they are lost. Lost, like the small drop of a bucket when plunged into the unfathomable and boundless ocean—O! the multitudes! the multitudes! which these eyes shall survey, when God calleth the heavens from above, and the earth that he may judge his people. What shame must flush the guilty cheek! What anguish wound the polluted breast! To have all their filthy practices, and infamous tempers exposed before this innumerable crowd of witnesses;—Fly, guilty sinners; instantly fly, earnestly fly to the purifying blood of Jesus; that all your sins may be blotted out: that you may be found unblameable and unreprieveable in the presence of the assembled world, and, what is infinitely more to be revered, in the sight of the omnipotent God.

There is no more need of this habitable globe. The elect have fought the good fight, and finished their course. The wicked have been tried and found incorrigible.—Wo be to the earth, and to the works thereof! Its streams are turned into pitch, its dust into brimstone, and the breath of the Almighty, like a torrent of fire, enkindles the whole. See! see! how the conflagration rages—spreads—prevails over all! The forests are in a blaze, and the mountains are wrapt in flame. Cities, kingdoms, continents, sink into the burning deluge. London, Brit-

ain,

ain, Europe are no more. Through all the receptacles of water, through all the tracts of land, through the whole extent of air, nothing is discernible but one vast, prodigious, fiery ruin—Where now are the treasures of the covetous? Where the possessions of the mighty? Where the delights of the voluptuous?—How wise, how happy are they, whose portion is lodged in heavenly mansions! Their inheritance is incorruptible, such as the last fire cannot reach, nor the dissolution of nature impair.

But see! The azure vault cleaves. The expanse of heaven is rolled back like a scroll: and the Judge, the Judge appears! He cometh, cries a mighty seraph, the herald of his approach, *He cometh to judge the world in righteousness, and minister true judgment unto the people!*—He cometh, not as formerly, in the habit of a servant, but clad with uncreated glory, and magnificently attended with the armies of heaven. Angels and the Archangel stand before him, and ten thousand times ten thousand of those celestial spirits minister unto him.—Behold him, ye followers of the Lamb, and wonder, and love. This is he, who bore all *your* iniquities on the ignominious Cross. This is he, who fulfilled all righteousness for the justification of *your* persons—Behold him, ye despisers of his grace, and wonder, and perish. This is he, whose merciful overtures you have contemned, and on whose precious blood you have trampled.

The great *white throne*, beyond description august and formidable, is erected. The King of heaven, the Lord of glory, takes his seat on the dreadful tribunal. *Mercy*, on his right hand, displays the olive-branch of peace, and holds forth the crown of righteousness. *Justice*, on his left, poises the impartial scale, and unsheaths the sword of vengeance. While *wisdom* and *holiness*, brighter than ten thousand suns, beam in his divine aspect. What are all the preceding events to this new scene of dignity and awe? The peals of thunder, sounding in the archangel's trumpet; the blaze of a burning world, and the strong convulsions of expiring nature; the unnumbered myriads of the dead starting into instantaneous life, and thronging the astonished skies; all these seem *familiar* incidents, compared with the appearance of the incarnate Jehovah.—Amazement, more than amazement, is all around. Terror and glory unite in their extremes. From the sight of his majestic eye, from the insupportable splendours of his face the earth itself and the very heavens *fly away*.—How then? Oh! how shall the ungodly *stand*—stand in his angry presence, and draw near to this consuming fire?

Yet, draw near they must, and take their trial—their decisive trial at his righteous bar. Every action comes under examination. For each idle word they must give account. Not so

so much as a secret thought escapes his scrutiny.—How shall the criminals, the impenitent criminals, either conceal their guilt, or elude the sentence? They have to do with a sagacity too keen to be deceived; with a power, too strong to be resisted; and (O! terrible, terrible consideration) with a severity of most just displeasure, that will *never* relent, *never* be entreated more.—What ghastly despair appears on their faces! What racking agonies rend their distracted hearts! The bloody axe and the torturing wheel, are ease, are down, compared with their prodigious wo. And (O holy God! wonderful in thy doings! fearful in thy judgments!) even this prodigious wo is the *gentlest* of visitations, compared with that indignation and wrath, which are hanging over their guilty heads—which are even now falling on all the sons of rebellion—which will plunge them deep in aggravated and endless destruction.

And is there a last day! and must there come
A sure, a fix'd, irrevocable doom?

Surely then, “the main care of our lives should be to obtain peace and acceptance before the dreadful tribunal of God. And what is sufficient for this purpose but righteousness? What righteousness, or whose? Our’s or Christ’s? Our’s, in the inherent graces wrought in us, in the holy works wrought by us? Or Christ’s in his most perfect obedience and meritorious satisfaction, wrought for us, and applied to us? God is as direct on the subject as his word can make him; every where blazoning the defects of our own righteousness, every where extolling the perfect obedience of our Redeemer.”

Behold! says the everlasting King, *I lay in Sion, for a foundation, a stone; a tried stone, a precious corner-stone; a sure foundation: he that believeth, shall not make haste.* As this text contains so noble a display of our Saviour’s consummate ability for his great work; as it is admirably calculated to preserve the mind from distressing fears, and to settle it in a steady tranquillity, I will touch it cursorily with my pen.

How beautiful the gradation! How lively the account, and how very important the practical improvement! Come, look at the inscription, which is engraven on this wonderful stone.—*Behold!* Intended to, rouse and fix our most attentive regard. The God of heaven speaks. He speaks, and every syllable is palm; every sentence is rich with consolation. If ever therefore we have ears to hear, let us bend them to this speaker, and on this occasion.

A stone. Every thing else is sliding sand, is yielding air, is a breaking bubble. Wealth will prove a vain shadow; honour, an empty breath; pleasure, a delusory dream; our own righteousness,

righteousness, a spider's web. If on these we rely, disappointment must ensue, and shame is inevitable. Nothing but *Christ*, nothing but *Christ*, can stably support our spiritual interests, and realize our expectations of true happiness. And, blessed be the divine goodness! He is, for this purpose, not a stone only, but

A tried stone. Tried, in the days of his humanity, by all the vehemence of temptations, and all the weight of afflictions; yet, like gold from the furnace, rendered more shining and illustrious by the fiery scrutiny.—Tried, under the capacity of a Saviour, by millions and millions of depraved, wretched, ruined creatures; who have always found him *perfectly able* and as *perfectly willing*, to expiate the most enormous guilt—to deliver from the most inveterate corruptions—and to save, to the very uttermost, all that come unto God through him.

A corner-stone. Which not only sustains, but unites the edifice; incorporating both Jews and Gentiles, believers of various languages, and manifold denominations—here, in one harmonious bond of brotherly love—hereafter, in one common participation of eternal joy.

A precious stone. More precious than rubies; the pearl of great price; and the desire of all nations. Precious, with regard to the divine dignity of his person, and the unequalled excellency of his mediatorial offices. In these, and in all respects greater than Jonah—wiser than Solomon—fairer than the children of men—chiefest among ten thousand—and, to the awakened sinner, or enlightened believer, *altogether lovely*.

A sure foundation. Such as no pressure can shake; equal, more than equal to every weight, even to sin, the heaviest load in the world—*The Rock of Ages*; such as never has failed, never will fail those humble penitents, who cast their burden upon the Lord their Redeemer, who roll all their guilt, and fix their whole hopes on this immoveable basis. Or, as the words may be rendered, *A foundation! A foundation!* There is a fine spirit of vehemency in the sentence, thus understood. It speaks the language of exultation, and expresses an important discovery. That which mankind infinitely want; that which multitudes seek, and find not; it is here! it is here! This, this is the foundation for their pardon, their peace, their eternal felicity.

Whoever believeth, though pressed with adversities, or surrounded by dangers, *shall not make haste*. But, free from tumultuous and perplexing thoughts, preserved from rash and precipitate steps, he shall possess his soul in patience. Knowing the sufficiency of those merits, and the fidelity of that grace, on which he has reposed his confidence, he shall quietly and without perturbation wait for an expected end.—And not only amidst the perilous or disastrous changes of life, but even

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in the day of everlasting judgment, such persons shall *stand with boldness*. They shall look *up* to the grand Arbitrator—look *round*, on all the solemnity of his appearance—look *forward*, to the unalterable sentence—and neither feel anxiety, nor fear damnation.

Reader, these awful scenes must pass before thine eyes, and thou wilt feel an interest in them, infinitely more impressive and affecting than all thy present joys or sorrows. Let thy unworthiness, fear and guilt, be *now* ever so great, there is hope concerning thee; for Jesus is exalted a Prince and a Saviour to give repentance and remission of sins; but when thou shalt see “thy God in glory and the world on fire,” nothing will then remain for thee, but a “certain fearful looking for of judgment and fiery indignation;” or the immediate and happy expectation of being received “into the joy of thy Lord.” May God deliver thee from the bitter pains of eternal death, and bestow on thee the glorious blessings of everlasting life and salvation!



CONFORMITY TO THE WORLD.

Hints submitted to the consideration of professing Christians, who either themselves mix with the world, in their amusements, or suffer their children to do it.

IT is pleasing, no doubt, to see the great number of hearers that attend the preaching of the word; but it is grievous at the same time to observe, how great a proportion of these cry, “Lord! Lord!” and yet in works, dishonour and deny him, especially by their attachment to the company and pleasures of the world—a practice by which many of God’s own people are grieved, and their own profession rendered unprofitable. When in the company of Christians, they would fain appear to see and believe as they do; yet when experimental subjects become the topic of conversation, it is plain they are out of their element; and manifest, by a total silence and a reserved countenance, that a trifling story would have suited them much better. Were you the next day to see them in the company of the world, they then appear at home; for in their society they never drop a sentiment that is serious or moral, fearing it would be esteemed particular and unpleasant; and should any reflections be made on religious characters, they will join in the sneer.

The writer of this article knows some who attend the preaching of the gospel, that mingle with the gay world in all their amusements,

amusements, and yet can hear their faithful pastors on the Lord's day say, in the language of divine writ, "*Wherefore, come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing.*" They go further, they will eat and drink at the Lord's Table *one day* with his dear people; and the *next*, will associate with the profane, who are haters of God, and join at a card-party, or a ball. How distressing is the conduct of such professors! they grieve the Holy Spirit, bring great dishonour on the gospel, and are a stumbling-block to their weak brethren. These are sitting down at ease in Zion, crying, *Peace, peace!* when God has never spoken it!

Whoever can join in the world's pleasures and diversions with satisfaction and delight, can have no real fellowship or communion with God; *For what concord hath Christ with Belial?* To those who love this world's pleasures, heaven itself could yield no felicity, since there must be a meetness here for glory. The apostle Paul, addressing the Corinthians, says, "*Whatever ye do, do all to the glory of God.*" Do professors glorify God at a card-table? Can they glorify God at a dance or a playhouse? Can they even ask God's blessing to attend them to these places and employments? for there is no path safe in which we cannot ask his presence and blessing.

Let such professors remember, that life is very uncertain; and ask themselves, Should the Lord see fit, when in these gay circles, to cut the thread of life, how they should feel in the prospect of being summoned from their amusements to his judgment bar! Their own consciences must confess, that it would be awful indeed!

There are other professors who, perhaps, will not themselves join in the pleasures of the world; but, as if their dear children's souls were of no value, will permit them to associate with the world, in all their vanities and amusements. Is it not enough, that they are depraved, and in danger of being banished from the presence of God forever,—but will professing parents quietly permit their children to mix with such company, and attend such amusements as tend to fan all the latent sparks of corruption to a flame? How different is such a line of conduct to that of the good patriarch Abraham, of whom the Lord says, "*For I knew that he will command his children and his household after him, and they shall keep the way of the Lord.*" The souls of our dear children are an important charge; and if we teach them not by precept and example, we are accessory to their ruin. Oh, remember what an awful account you have to give of your stewardship!—dread nothing so much as the idea of your dear children dwelling in eternal torments; and reproaching you for their eternal misery! We cannot give our children grace, it is true; that is the gift of God; but there is much

much required of those who have the charge of young persons ; and it is the incumbent duty of parents to restrain, reprove, and, above all, to exemplify before them in practice, the truth, the beauty, and the pleasantness of the ways of religion.

ON TAKING STOCK.

A Letter to a Friend.

(Extracted from an English Periodical Work.)

My dear Friend,

YOURS I received and thank you for it. I find you have been very busy in taking of stock, which lay in two different places : a thing very needful to be done by all tradesmen, that they may be properly informed of what their true circumstances are ; and see whether they gain or lose in their business. It occurred to my mind on reading it, that it would be profitable for me and you to take account of our stock also, both in hand and in hope ; which is in two distant places, viz. Earth and Heaven : but I feel myself quite unequal to the task ; for I find it would not only require a deal of time to estimate its value, but, even to all eternity, I could never estimate its full amount ; and figures fail to numerate the sum total. This you will easily perceive, when I only just enumerate some of the *items* ; but before I begin, I would just observe, that looking over the debtor side of my ledger, though my debts were to an enormous amount, I find them all cancelled ; and, according to the former way of book-keeping, all blotted out. An Almighty Friend has fully discharged them all ; and paid the legal demand, full 20s. to the pound ; so that I am delivered from any just fear of bailiff, writ, or prison. I own I was myself utterly insolvent ; and am not ashamed to own, it is by an act of grace and justice, both combined, that I am thus set at so happy a liberty and freedom. It was certainly grace as to me, and strict justice as to my creditors, for they were paid, by my dearest Friend, every mite of their demand ; and besides all this, I am put into possession of writings legally stamped, signed, and sealed, by which so large an estate is made over to me, and of such incalculable value, that it would puzzle all the lawyers in the several Inns of Court to describe its worth. Part of it lies on this side Jordan ; but the far greater part on the other. On this side I have merely travelling expenses, sufficient to defray my charges on the road home ; and you know it is not a little required for that : but, however, I have to be thankful for a liberal supply ; and though I do not keep the purse in my own hands,

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hands, yet I can say, "Faithful is he that has promised." Hitherto, I have wanted no good thing; but when I look back on my entrance into the world, and the different circumstances I now am in, I am amazed: then, my dear friend, I acknowledge, with humility and shame, I first came into the world a poor polluted creature, defiled in every part; when Divine Compassion moved the Almighty Jesus to wash me thoroughly from my sins and my blood: so that from being loathsome, he made me lovely; I also was naked and destitute, but he arrayed me in a glorious robe; I was ignorant, but he undertook to communicate light to my understanding, and teach me spiritual and heavenly knowledge. Both the Universities, and all the Bench of Bishops, could not thus instruct me:—I was a poor, weak, ricketty creature; but he strengthened me, and made me stand upright;—I was exposed to many enemies, lions, bears, tigers, wolves, and numerous beasts of prey; but he became my sure defence; yea, what can I say, but that he supplied all my wants? And, as to temporal things, I had not a shirt to my back, nor a penny in my pocket, when I entered upon this howling waste; but now I am clothed and fed in a comfortable manner, and so have been for more than fifty years; and have not only pence, but pounds. Surely, you will say, I am under great obligations to such a bounteous benefactor: I acknowledge I am; and my chief concern is, that I cannot love him as he deserves to be loved, nor serve him as I gladly would. Besides all this, I was going to tell you of the stock I have been endeavouring to examine in this and the heavenly country; but I can only specify a little:—

Item. The eternal God for my portion.

Do. The righteousness, atonement, and unsearchable riches of Christ.

Do. The renewings, comfortings, sanctifyings, and sealings of the Holy Spirit.

Do. A freehold mansion in Heaven, that never waxeth old, nor stands in need of repair.

Do. A starry crown and golden harp.

Do. Association with angels and saints.

Do. A throne of glory.

Do. On this side Jordan,—a precious throne of grace.

Do. A precious Bible, the charter of all blessings.

Do. Precious promises, freely and faithfully paid from the heavenly treasury.

Do. Sweet Sabbaths, profitable divine ordinances.

Do. Communion with God and with his people.

Do. A sweet variety of graces,—faith, hope, love, &c.

Do. Sanctified and profitable trials and afflictions.

Do. In general, all things that ever I meet with, working
for my good. Now

Now, you may plainly perceive, that I cannot tell you half; and as for the value, though it be set, not Peru's nor Mexico's mines, nor the riches of the earth in an aggregate, can bear the least proportion thereunto. As to the threatened invasion, I am more afraid of Satan's invading my heart, and robbing me of some of my spending money, than I am of Bonaparte. It is not as he will, but as my Lord will; and, I trust, their wills are very opposite indeed. However, I commit the matter to him; and, in the midst of war, feel peace!

W. R.

OBSERVATIONS ON JEREMIAH XVII. 9.

"The heart is deceitful above all things, and desperately wicked; who can know it?"

No. VII.

(Continued from page 299.)

IN our last number the deceitfulness of the human heart was considered with relation to excuses, which are made for neglect of the public worship of God, on the Sabbath. As the subject was left incomplete, a few more remarks upon it will now be made.

Another plea, which is made by some, and which seems to satisfy their minds, is, that by their neglect of the public worship of God they do no injury to their neighbours, or to society. They seem to pride themselves with the idea, that they are good citizens and useful members of the community, and mean to be such. They plead, "we are not disorganizers, but abhor and reject every system of demoralization. We are friends to social and public order, and are disposed, by all means, to countenance and support it. We mean cheerfully to contribute to the support of our excellent constitutions of government, and submit to our wise and equal laws, which are so peculiarly adapted to the security and promotion of individual, and general happiness. We mean to be upright, just, benevolent and friendly in our commercial, and other connexions with our fellow-men. We do not make it a-part of our religion, it is true, to pay much attention to public worship, but what is the evil or crime of this neglect?"

Something like this is the plea made by some, for refraining their feet from the sanctuary of God, on the Sabbath. But how deceitful must be the heart to frame a plea so unsubstantial, so hollow and unavailing! Although it is sometimes made by

by men of reputed abilities and discernment, yet what child in knowledge is not able to expose its folly, weakness and delusion !

The public worship of God is an institution of divine origin, and has enstamped upon it, the broad seal of heaven. It must, therefore, be founded in wisdom and benevolence. No institution was ever established for men, so highly interesting, useful and important. Nor can it reasonably be doubted, that the good order and the prosperity of the civil and religious community, in a very great degree, depend on the regular and due observance of it. In thousands and millions of instances it has been instrumental to the bringing of sinners from a state of darkness into marvellous light, from under the bondage of sin and Satan into a state of glorious liberty, and of building them up in faith, comfort and holiness unto eternal life. And, indeed, what important blessing can be named, which does not more nearly or remotely stand connected with this divine institution ?

If the public worship of God be not thus interesting, useful and important, would the great Lord of the Sabbath have given it the sanction of his authority and the weight of his example, by going into the Jewish synagogues, every Sabbath day, during his public ministry on earth, to read the Scriptures and to teach mankind the ways of truth and righteousness ! Would he have miraculously qualified and commissioned certain men for preaching the gospel of his kingdom, and for administering its special ordinances throughout the world, and promise to be with them, in the line of their successors, to the end of time ? Would an inspired apostle have censured and reproved those, who neglected to assemble themselves together for religious worship in his time ? Would the wisest and best men, in all past periods of the Christian era, have given countenance and a willing support to this institution—would all this, do you think, have been done, but on the consideration, that the public worship of God is very highly conducive to the best interests of society, both civil and religious ? In a word, if this institution be not thus important, how will you account for the wide and striking difference, with respect to privileges and blessings, between the inhabitants of these United States, and the poor pagans, who are in a most deplorable and wretched condition ; and who are perishing for lack of vision ? These things considered, must it not be very apparent to all, who have eyes to see, and minds open to conviction, that the conduct of those, who neglect the public worship of God on the Sabbath, is incompatible with the obligation and character of good citizens and useful members of society ? Such delinquent conduct is, in its nature and tendency, very evil and pernicious. Those who neglect

neglect this institution greatly injure their own souls, and imminently expose themselves to an everlasting exclusion from the temple and worship of God in the future world. They greatly injure others, so far as their evil example has influence. But how influential is evil example! Even one sinner destroyeth much good.

Were the pernicious example of such men generally followed, (and no thanks to them if it be not) how soon would the Bible, in a great degree at least, become as a sealed book! How soon would mankind, generally, in the Christian world, become ignorant not only of the first principles of Christianity, but, perhaps, of its very name, and plunge into the midnight gloom of gothic ignorance and barbarism! What would become of the highest blessings of civilized society and the most endearing enjoyments of social life? What would become of our highest blessings and most precious privileges in general? Soon would they take their flight and leave us to unavailing regret and sorrow. How astonishing then must be the deceitfulness of the heart, to lead any to the belief, and to induce them to plead, that they do no injury to their neighbours nor to society, by neglecting to worship God in the assembly of his people! That notwithstanding this their delinquent conduct, they are not disorganizers, but friends to public and social order, &c. ! Surely their hearts must be deceitful above all things and desperately wicked; their eyes fast closed against the light of truth, and their minds proof against conviction. God of mercy and of power! be pleased for thy name's sake to open their eyes to see the unreasonableness and impiety of their conduct, and how unavailing as well as criminal, is the plea which they make in vindication of it. O lead them to deep repentance and thorough amendment!

But one plea or excuse more for neglect of the duty under consideration will be noticed. It is urged by some, who neglect the public worship of God, that notwithstanding this their neglect, they are as good as many others, who are not chargeable with it, but regularly attend meeting. "Attending public worship," they plead, "does not make them any better; for they are actuated by selfish motives and improper considerations. Idle curiosity, a vain desire to display their persons and apparel to the gaze of others, a self-righteous and hypocritical spirit, the influence of custom, the power of habit, are motives and considerations to which the preacher is indebted for a large part of his auditory from Sabbath to Sabbath. If then our conduct cannot be justified in neglecting public worship, so neither can theirs who attend upon that institution from such improper views and motives. Our situation is, at least, as good as theirs; for we are not chargeable with their hypocrisy," &c. Something like this is not unfrequently plead by those, who neglect to reverence
God's

God's sanctuary ; and however it may not fully satisfy their minds that they are guiltless, yet it appears to operate upon them as an opiate, to lull conscience into a drowsy state, and to stupify their moral sensibilities.

How astonishing is it that beings endued with reason, who are accountable to God for the use they make of it, and for every part of their conduct, should be so foolish as to urge the plea under consideration, for their rebellion against God and contempt of his authority ! With as much propriety might they plead, " we will become pagans and worship idols, wood and stone, because many who enjoy the light and precious privileges of revelation, make a bad use of them. We will abandon all our civil liberties and advantages, great and important as they are, because many make an improper and licentious use of them. We never more will eat and drink, because many injure themselves by eating and drinking to excess. In a word, we will travel the broad road to destruction, because the multitude, blind to their own interest and under the infaturation of madness, travel the same road !" Would not the man who should reason thus be considered as bereft of *reason* ? But this mode of reasoning is quite as *rational* and consistent as the plea which is made by some, that they will not hearken to the voice of God by worshipping him in the sanctuary, because many, who professedly do this, do not become any better by it, or because they are not better than themselves, or because they are influenced by unworthy motives and selfish considerations.

Other pleas and excuses, which are made by deceitful and wicked men for their neglect of the public worship of God, might be considered ; but as we have passed the principal ones in review, and have already exceeded our designed limits, they will be omitted.

Reader ! As the above observations will probably meet the eye, and be perused but by few if any of those, for whose benefit they are more immediately designed, dost thou not feel constrained by a sense of obligation ; by a benevolent concern for the interest of *their* precious souls ; by an attachment to the cause of our holy religion, and by a desire to promote the good order of society, to admonish *them*, as you have opportunity, with the spirit of meekness and Christian zeal, for their delinquent and criminal conduct ? Thou shalt by any means reprove thy brother and not suffer sin upon him. Canst thou see thy fellow-creatures starving their souls, and make no exertions to induce them to eat of heavenly bread, that they might live and not die ? Canst thou see them pursuing the path of the destroyer, and make no effort to turn their feet into the path of safety ! Canst thou contemplate their dangerous and awful situation, and yet say, and do nothing to convince their minds, to alarm their

their fears, and persuade them to be reconciled to God, and duty? Wilt thou by silence, by remissness and inaction, become partaker with them in their sins, and in their plagues? For the sake of thy own soul; for the sake of their souls; by the mercy of God; by the compassion of Christ; by every thing interesting and sacred, be entreated faithfully to discharge thy duty to these thy brethren. And may the God of Abraham, of Isaac and Jacob grant thee good success.

Reader! hast thou ever seriously asked thyself these interesting and important questions—"Can I, without injuring my own soul, wounding the cause of religion, and endangering the best interest of society, be instrumental of raising men to offices of honour and trust, who treat with neglect and practical contempt, the institution of the public worship of God? Canst thou give such men thy suffrage for such offices, without incurring the guilt of that justification of the wicked, which is an abomination to the great Lord of the Sabbath? If thou hast ever put these questions to thyself, what has been the answer of conscience? What has been thy conduct? And how dost thou design in future to conduct?"

SILAS.

(To be continued.)

RELIGIOUS INTELLIGENCE.

DOMESTIC.

SUMMARY REPORT OF MR. CRAM'S LATE MISSION.

July 26, 1805. **L** EFT Exeter in New Hampshire, and proceeded on a mission from the Massachusetts Missionary Society, to the States of New York and Pennsylvania. Travelled a westerly direction through the western parts of New Hampshire and Vermont, near the south end of Lake Champlain. Crossed the North River, eight miles from Lake George in the State of New York. Proceeded on, through Saratoga, Johnstown, German-flats to the county of Oneida, where I spent some time in visiting the different settlements of Indians and others, inhabiting those parts. From thence I proceeded on, and near the great turnpike and western road to the Genesee river.

On this route I visited a number of settlements of white people; some of which are near the south shore of Lake Ontario.

rio. Visited several Indian settlements in a southerly direction on the Genesee river. Leaving this river, I proceeded on south to the Alleghany river. Here I spent some days, attending to a settlement of the Seneca Indians. From this, I went into the State of Pennsylvania, and visited most of the settlements in the counties of Warren and Erie, and one settlement on Lake Erie in the State of Ohio. This was the extent of my travels west, being 500 miles from Boston. Returned down Lake Erie, by Presque Isle, Catoragus and Buffaloe Creeks to the outlet of the Lake at Black Rock. Visited the settlements in the British dominion, between the Lakes Erie and Ontario. Came on eastward through the Tuscarora villages, to a settlement of Seneca Indians at Tarawanda Creek, and thence to the Genesee River. After visiting different settlements in the county of Ontario, came in a direct course to the county of Oneida, where I visited the different settlements again. After this I came on by the way of Boston to my place of residence in New Hampshire, which I reached February 1, 1806.

Every where on this route I experienced the kind attention of the people whom I visited, and much good will to the object of my travels. Beside conversing with numbers, who were deeply impressed with a sense of the worth of their souls, I was witness to special awakenings in several places, and heard of revivals of religion in many other places where they had preachers residing with them. Canterbury in New Hampshire, several towns in the vicinity of Dartmouth College, Fair Haven in the west part of Vermont, Stockbridge, Vernon and Verona, in the county of Oneida, and the east of Pompey and Marcellus Ell, in the county of Onondaga in the State of New York, may be deemed among the principal places; which shared in special divine influences in the course of the last year.

Since the year 1800, not far from thirty regular preachers of the word of life have come to reside in the western counties of New York, in places, which have been visited by Missionaries from the Massachusetts Missionary Society, and are now supported by the inhabitants. Many churches have been gathered, and several meeting-houses have been erected since that period.

Most of the inhabitants in these counties were emigrants, or descendants from New England. Those who are acquainted with the new settlements in New England, will be able to form a judgment, of the state of society, and of controversies, civil and religious, unless the controversy respecting Presbyterianism may be an exception. It may be just however to remark, that there is less disposition to inquire into distinguishing truths, than what there was in settlements of the same age,

age; some years since, in New England, or than what there was in these counties, when the Missionaries from the Massachusetts Missionary Society, first visited the State of New York.

The counties, which I visited in the State of Pennsylvania, were very destitute of the stated preaching of the word. The inhabitants are chiefly Presbyterians. There is one minister of that denomination in these counties, who is nearly sixty miles from any other of his order. In these counties there are many emigrants from New England. It was thought one fourth of the settlers in the county of Erie were from New England. The state of society in these counties has been very unpleasant, by reason of land disputes, which have much affected their civil and religious concerns. The counties, however, south, on the same side of the Alleghany and Ohio rivers, have been greatly favoured with the effusions of the Holy Spirit.

In a report respecting the state of religion, published in the Western Missionary Magazine, printed at Washington, in Pennsylvania, February, 1805, they say, respecting these settlements, "Thus we see in the course of five years, a Presbytery, consisting of fourteen ministers, settled in that country, where ten years ago we could scarcely see the face of a white man."

Some of these western settlements never had had preaching in them of any kind, before I visited them. On this route individuals heard me, who had not heard preaching for years before. The borough of Erie, where the county courts are held, and which is the principal place of business in the country, had been destitute of preaching for about one year. The New England emigrants to these parts were exceedingly pleased that the good people in New England did not forget their spiritual concerns. They were very desirous of having preachers from New England.

New Connecticut has great credit for the sober and regular conduct of a great proportion of the inhabitants of that district, and for the exertions they have made and are making to promote and preserve the good customs of their ancestors. The Congregational churches, which are 7 in number in those settlements, held a convention last fall. It was a subject of inquiry whether they should have general sacraments after the manner of the Presbyterians.

Visiting these western settlements, a person would have great opportunity of contemplating the wonderful wisdom, grace, and providence of the Great Ruler of nations, in leading our ancestors to settle on this continent, in giving them vast tracts of goodly western lands, which will probably contribute greatly to the advancement of the kingdom of the Great Redeemer to the utmost parts of the earth.

None of the Indian villages west of Oneida, appear to be ready to receive Missionaries to reside with them, excepting the Wyandots in the State of Ohio, who probably by this time are provided for by the Synod of Pittsburg, and the Delawares on the waters of the Wabash, of whom accounts have been given by the Rev. Mr. Sergeant, Missionary to the Mohelunuch Indians; who considers it very important that the eastern Missionary Societies should assist in forwarding a mission to them the next season.

The different nations of Indians in the county of Oneida, which contains more than 1500 souls, stand in need of missionary aid. Could proper assistance be afforded the Oneidas, so great and easy is the intercourse betwixt them, and others of the Six Nations, that probably as soon as proper missionary characters could be obtained, the way would be prepared for residents westward.

JACOB CRAM.

EXTRACTS FROM MR. CRAM'S JOURNAL.

Wednesday, Aug. 14, 1805, rode to Paris. Thursday, Mr. Kirkland accompanied me to visit the Brothertown Indians. Saw some of their principal men, who agreed to give me an answer respecting the prospect of missions among them, on my return. P. M. rode to Stockbridge. The Indians in this place have lately been visited by Missionaries from the Missionary Societies in Hampshire county. They have received communications respecting the prospect of missions to the western tribes, which it is thought will soon be communicated to other societies. Friday, a female from England spake in public to the Indians. She calls herself a Friend, though she is not a member of any meeting. I exhorted the Indians, and prayed with them.

Saturday, visited Verona, a society north of Oneida, where there has been special attention to religion of late. Here I found Mr. Smith, a Missionary from the Massachusetts Missionary Society.

Aug. 18, Lord's day. Preached to the Indians at Oneida Castle from Psalm ii. Mr. Kirkland interpreted. The female speaker, whom I saw at Stockbridge, spake after me. I then addressed the white people, who attended. Skennadou, an Indian, addressed the young warriors and others fervently from what had been remarked. Preached in the afternoon four miles east of Oneida Castle in Vernon. Monday attended a funeral in Vernon and preached from 1 Cor. xv. 55, 56. There is some awakening in this town.

Tuesday,

Tuesday, visited Stockbridge, where I again met with Mr. Smith. Preached to the Indians from Isa. li. 3, 4. Mr. Smith gave an exhortation. Some of the pious women came to see us after meeting; and in the evening Capt. Hendrick, Agamut and two others called on us. Capt. H. gave an account of his travels to the west two years since. He agreed to have some information he collected ready by the time I may probably return.

The deputation of Indians from Stockbridge entered into an agreement with the Delawares on the White river, a branch of the Wabash, to communicate religious instruction to them. There are eleven towns of these Indians, who have about 500 warriors. They said they should now look to the Stockbridge Indians to make them acquainted with the gospel. That if they did not do it themselves, they should look to them to take some white man, or men, by the hand, and lead them to them to let them know what the gospel is. *They wished it might be done soon. The old chiefs wished to be acquainted with the gospel before they died.*

Saturday. Visited a family of Delaware Indians, where was an old man sick, not able to converse with us. He was a member of Mr. John Brainerd's church in West Jersey, but did not remember Mr. David Brainerd. He came to this place to enjoy public worship, and was much rejoiced when he came to the house of God in this place. He was quite affected when I spake to him of the house on high, of the love of Christ, and when we went to prayer.

Stockbridge is 6 miles square. It is thought there are nearly 500 souls properly inhabitants of this town; 60 of whom are remains of Mr. David Brainerd's people from West Jersey, who came to this place in 1802.

There are also several Nanticoke Indians in this town, formerly from Maryland, and a few Munsees from Minnesink.

About two years since, Mary Calvin, one of the Delawares from Jersey, died, *who dated her conversion at the time of the great awakening under the ministry of Mr. David Brainerd; she was distinguished for her piety to the day of her death.*

There are two schools taught in this town, both by Indians. One by John Wautuhgnaut, the other by Bartholomew Calvin, son of Mary mentioned above. He was educated at Princeton by Mr. Sergeant's advice. I left one of Dr. Watts' Psalms and Hymns for him, from the Cent Society. There are upwards of twenty communicants, Indians, in the church at Stockbridge.

Wednesday, Aug. 21. Met with some Indians at the Onida bridge, near the Castle. They appeared very glad to converse with me; we were favoured with an apparently good interpreter,

terpreter, Jacob Dontater. I told them of the good wishes of the people in Massachusetts for them, and that they wished to know whether we could promote their welfare; that we could do them no good, unless they would receive the gospel, love the Lord Jesus, and learn of him. That unless they did this, it was impossible to prevent the wicked among the white people from destroying them. They wished to have an interview with me on my return, and send word by me to Albany respecting obtaining a school-master. They had numbers of children they wished to have taught. They thanked me repeatedly for my advice to them.

Rode to Sullivan, the next town west. Visited Louis Der-ray, a Frenchman from the Illinois, taken captive by the British in the French war at Niagara. He married a woman of the Mohawk tribe. Converted with two of his sons, who have families. He observed that he and his wife prayed night and morning. His mother was brought up in a nunnery at Orleans, as I understood him. She had many books and used to read to him. He wished me to converse with one of his sons who is a man of property in this place, but gives himself to an intemperate use of spirituous liquors, much to the grief of his father and mother. I exhorted this son and his family in the evening. He appeared some disguised with the use of spirituous liquor. The next morning, Thursday, he called on me and asked me to baptize his grandchild. I shewed my readiness to serve him, but wished to have his family convinced of the nature of baptism, and to have evidence they would walk according to what it pointed out, before I could consistently administer. He observed he had had all his children baptized, but was not instructed into the principles of religion, by any one. He recollected but one minister, who ever conversed with him before. That was the Rev. Devenport Phelps, an Episcopalian, who called on him when he kept a tavern. He appeared quite ignorant of the divine law, except the fourth and seventh commands; knew nothing how it was delivered to men. I related to him part of the story of Joseph, which he said he never heard before, though he and his family in other respects were in the habits of white people. He had had one son at the academy in Paris, and expected soon to put him to live with an attorney at law. I urged it on him to attend to the religion of Christ, and laboured to show him the use he might be of to others if he regarded these things properly.

Sparta, near Hammitage, Friday, Sept. 13. Visited Rev. Mr. Mills and Esq. William Mc Nair, and consulted them respecting the propriety of visiting the Indians on the Genesee and Alleghany rivers, as a favourable opportunity offered for the purpose. Esq. M. is about 78 years of age. Formerly lived

lived near Easttown in Pennsylvania, and when young, heard Mr. David Brainerd preach many times when he was on his way to and from Indians in those parts, and the two branches of Susquehanna. It was remarked there was a great alteration of the people for the better since I first visited them.

Sept. 15, Lord's-day morning, Esq. M. rode with me to meeting. Called on the tall Chief at the flats by Allen's hill; he agreed to go with other Indians to an interpreter. Laboured to obtain others at and near Squaka-hill after we crossed the Genesee river to meet us with the others we had spoken to; but we heard no more from them.

Preached at Leicester, a tract laid out for a village, from Acts xvi. 13. The people about this settlement have been very loose in their practice. I visited them last year, which was the first visit they ever had from any of our order of ministers. Since, they have had preaching from persons of different persuasions. Lodged at Capt. Jones on the east side of the river; he was taken captive when young, and was detained among the Indians many years. He was free in giving information respecting them, but thought there was very little if any hopes of christianizing them, they had so many objections against receiving the gospel. They usually objected, the gospel was not for them but for white people. That the white people had more knowledge than what they had; they could understand it. He was discouraged about answering their objections. He thought, however, it might be well to converse with some of the most understanding men among them. I accordingly called on Little Beard, a noted warrior, and desired him to go to another interpreter, Captain Smith. He, I understood by an Indian, who spake broken English, agreed to go, but I heard no more of him. Capt. Smith was confined with a lameness. He advised me to visit the Black Chief and his son George Washington. I rode on and missed the road I intended travelling, and gave up almost all hopes of being of any use to the Indians in these villages. But as I was travelling through the flats towards Squaka-hill I met the Black Chief, who conducted me to his son George Washington, who could speak some English. I told him who I was and my business. I shewed him the New Testament, and that it was written by the command of Jesus Christ, to show men their duty. He seemed struck with the idea, and asked me, *How long go?* I told him, and laboured to show him, who Jesus Christ was, how he proved his mission, what he did and suffered, his resurrection, ascension, command to his apostles, &c. and that this command was to teach *all nations*; the Senecas as well as others, &c. He told his father and wife something of this, but complained he could not converse in English only about common things.

things. His father wished me to write to Jones what I had said, and they would go to him, which I did. His wife said, *she too old*, I suppose she thought to learn these things. G. W. conducted me to the river. We met, as I understood, the Young King from Buffalo. He told him, who I was, &c. He was also going to Jones.

Monday, Sept. 16. Came to Allen's hill near the junction of the Canaseroga with the Genesee river. Mr. Charles McNair, son of Esq. M. had just arrived, on his way to his plantation in Pennsylvania. We proceeded on to Gardeau, up the Genesee river about eight miles. This place is sometimes called the Whitewoman's town. She was taken captive when she was about eleven years of age. She supposed she was born on the sea, coming from Ireland. She married an Indian and has raised a family. They have a reserve of about 3 miles square. She had a number of white tenants on the land. I preached to them in the evening from Eph. v. 1, 2. The white woman interpreted to her husband and an old Indian woman, and a number of young Indians stood without, but being timid did not come in. Some of the people here showed a concern for their souls, and stopped and conversed freely after sermon. One woman, however, appeared to be a Universalist; she came from among the poor unhappy Wyoming people, a descendant from New England. Called on Molly Jamison, Tuesday morning. She retains her former name, and her husband and family all take her name. He has been a great warrior, and has travelled as far as New Orleans in war pursuits. She wished to have some one come and teach them the things of religion, and keep a school; hoped they would be better should they keep the Sabbath; expressed her obligations that I had taken pains to come and visit such a poor wicked creature.

Sept. 17. Proceeded on a southerly course up the Genesee river to the next Indian town, which is nine miles from Gardeau. We had no opportunity of conversing with the Indians at the lower part of the Canadeo reserve. A number of people were together at the upper part of the Canadeo reserve, a sensible Indian, who understood some English, very readily laboured to make them understand my business; I spake to him, much as to G. W. the day before.

Sept 20, Friday. Rode 28 miles down the Alleghany a westerly course to the Indian settlements. There was no family on the road, and a great part of the way was only an Indian path. After coming to the settlements we passed three settlements; the most of the Indians were from home, and those at home appeared not willing to entertain us. Night came on. We saw a fire at a distance, but we could not come to it with our horses

horses by reason of the darkness, until Mr. H. went and told the people our distress. One readily came with a brand of fire to light us to his camp. He heartily gave me his hand, conducted me to his camp, gave us the best part of his camp, fed our horses, gave us roast corn and sour milk, which was very refreshing. This man's name is Halftown, his brother David was with him, who understood a little English. The next morning I shewed him the New Testament and told my business. His brother conducted us to the cold spring town, about two miles down the river. This town was begun the last year, and now consists of about twenty houses, and they propose building more. The buildings are near together on a straight street on the west bank of the river. A Tuscarora woman interpreted for us. They wished to know where I was from. I told them from Boston, and my business, that I wished to speak to them. They sent for Henery, Cornplanter's son, who has had an English education. I was invited into the King's house, who proved to be the prophet, who has been the means of a great reform of late among the Six Nations of Indians. She said they would be very glad to hear preaching. They wished very much to hear about the Great Spirit. She said she used to hear preaching in North Carolina from whence she lately came, with the remains of her tribe, about twelve in number, excepting a boy whom they left there at school. She had been married to an Irishman by whom she had three children. His name was Dallason. But one of her children by D. was living, a promising little boy, named Jesse. She said she should be glad to hear preaching. Had not heard any for a year. Yesterday the people were together to hear a communication in writing to the prophet from a white man at a distance, who said he had been in a trance. About forty, great and small, assembled this day, Saturday morning, in the council house. I spake to them from Christ's command, *Go teach all nations*, Mat. xxviii. 19. I spake to them of the creation of the world, of the first parents of all men, of the fall, the promise of redemption by the Son of God, of the flood, of the call of Abraham, of the giving of the law, of the birth, life, death, and resurrection of Christ, urged upon them repentance and faith. The prophet and his nephews, who sat at his left hand, took me by the hand at the close of the meeting and thanked me for my labours. They agreed to hear me again on the morrow.

Sept. 22, Lord's day. Met the Indians at the council house, and spake to them from John xx. 13. I recapitulated what I had spoken on the day before. Stated to them the proofs of our Lord's mission, and laboured to show them that none would be benefited by these things, unless from love to Jesus, like Mary they sought and believed in him. I spake to them of the

the curse which was on the Jews and their children, who rejected Christ, and of judgments on the nations because they would not receive him. That our fathers were once ignorant of Christ as the Indian nations are now. That those, who received him were blest, that they made progress in the knowledge of the arts of civilization since they became acquainted with the gospel. That the gospel was not first delivered in our language. But after our fathers received the gospel it was translated into our language, and they became acquainted with the art of printing, &c. I laboured to show them that the nations and people, who did not receive Christ, would certainly be destroyed. I urged on them the necessity of belief in Jesus. I then spake in particular to a white man and his wife, who were formerly from Sutton in Massachusetts. I also spake to the interpreter and the Tuscarora woman in particular, and laboured to show them how much more dreadful it must be with us at the day of judgment, than with others, who had not had our advantages, if we did not believe and obey the Lord Jesus. The prophet, who is also the Chief, in a short speech, expressed his approbation and his readiness to receive me and others, who might visit them on the same business. After consulting together they wished me to tarry another day, and meet them the next morning.

Sept. 23. Monday morning it rained. The man whom they wished to meet them with me was hindered by business. The Chief and Interpreter came to us before we were ready to go to meet them. They informed us some of the Chiefs had been together, and they thought they would not detain me to meet with them this day, as the people in general could not have notice. But if I could consistently visit them after I had been down the river to Warren County in Pennsylvania, he would labour to have all the people together, to hear what I might speak to them. I presented the Interpreter with three tracts, desired him to have them read to him, and that he would tell the Indians what they contained. One of the tracts was written by Coltman on various texts of scripture, respecting salvation by Christ. I read some of these texts to him and explained them. I endeavoured now more particularly to show him the importance of the Indians leaving their ancient superstitions, such as offering dogs in sacrifices, burning tobacco, &c. I told him I understood they had renounced their images. He said that shortly after his return from among the white people, he cut down their image, which they used to ornament with ribbons, &c. and dance around it. The other old superstitions he thought they would not leave. I asked him what his father thought of the gospel; he made me no answer. I told him his father, I had understood, was a man of great understanding.

I wished

I wished, as I did not expect to see him, understanding he was from home, he would tell his father, he must receive the gospel, if he would expect prosperity on himself and family. But he made no answer. I learnt by the Quaker, that Henry Obeal, my interpreter, with whom he repeatedly conversed alone while the Chief was here, thought there was no more impropriety in their dances, than in the organs in Episcopal churches, and singing of hymns. He had been in these churches, and he observed there were different denominations among white people. The Quaker observed he learnt from Henry, they had been together consulting almost all night after the Lord's day, about what I had said to them. Henry wondered, if we viewed these things so important, why we did not send to them before, while they were rich in lands, that they might have retained them. I stated some answers which I wished might be communicated. That the Senecas had the offer of the gospel many years ago, &c.

This reserve contains about 37 square miles, in general one half mile on each side of the river in the State of New-York, and extends to Pennsylvania line. There are about 450 souls on this reserve and Cornplanter's (John Obeal.) His reserve is one mile square, four miles below the west end of the other, in Pennsylvania. In the year 1798, the society of Friends sent three men to teach the Indians in husbandry and other useful arts; a school was kept some time, and advancements made in reading and writing. They have learnt the smith business, so as to do common work. Many are ingenious in house carpenter work. One learned to make axes in three days. One learned to make sacks in two days. Two are good coopers in making buckets and churns. When the Quakers came to reside among them there was but one horse and two or three cows, and very few swine. Now they have a number of good horses, two or three hundred neat cattle, a great number of swine, some families as many as thirty. Some have salted down pork for sale. For the two first years they were ashamed to be seen to work with the hoe in the field, but now it has become reputable. They now make considerable use of the plough. They have several yoke of oxen, which they trained to work themselves. From a very drunken, idle people, more so than any of the Seneca settlements, they have become the most industrious. By many of them, it is looked upon unfriendly for a white person to offer them liquor. The Friends first settled on Indian lands, but they found many inconveniences. About two years ago they purchased a tract of land contiguous to the most populous part of the reserve. They have erected a grist-mill and saw-mill, to accommodate the Indians, and find it very encouraging to the Indians in many respects. They are now making preparation

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aration to introduce the useful arts of house-wifery, to learn them to spin, knit, sow, &c. Two women came on last spring, to assist in this business.

The exertions in this settlement have had a favourable influence on the other Seneca settlements, in leading many to decline the use of strong liquors, and to employ themselves in the business of husbandry.

The Senecas call the Clergy Logeteshtosh, i. e. expounders of writings. The Quakers they call Deweista, i. e. people for peace; people who will not deceive or wrong them.

I found it difficult to obtain a free conversation with the Indians respecting their ideas of religion. But I learnt by one of the Quakers, that they considered the supreme Being to be in all places; that he knew their hearts; they suppose the Great Spirit did not make toads and poisonous reptiles and cattle with horns; that the devil made them; that so good a Being as God would not make such evil creatures. They offer white dogs in sacrifice. They have an idea that some superior deity is pleased with these animals; that he has his wrists and arms above the elbows, covered with the skins of these animals, but whether they supposed this being to be supreme or subordinate, this Quaker was not able to inform me, though he has resided about nine years near these Indians and the Oneidas. These dogs they offer alive, and I have understood that some deity hears the cries these animals make under their torments, and pities the offerers in their troubles. Cornplanter, who is thought to be the most intelligent of any of the six nations, who reside in the United States, rejects these ancient usages, except the feast when they gather in the fruits of the earth. He also rejects the gospel. He has observed that ministers of the gospel attend treaties when the Indians sell their lands. That they do not labour to prevent the sale of them; that one of them was the means of his being defrauded out of a reserve of twelve miles square, by giving him a paper, which he supposed to be a security for the land, but which proved to be of *no use*.

The Quakers seemed to suppose there was no great hurt in these ancient religious usages of the Indians. That they were sincere in them, and went according to the light they had. Some white people thought the Quakers were not desirous of other denominations labouring with the Indians. I heard the Quakers' address read, which recommended attending to the *light* within, but I do not remember that it brought any thing of the gospel to view. I suspect this was the first time Christ was ever preached to them on this river.

Sept. 24: Tuesday came down the river by water. Passed Cornplanter's town and landed at Tanjou island, where there is a family of Presbyterians, who gladly received me. They are

are as much as five or six miles from any other family. While I was waiting the next morning I read a sermon to them from I Peter iii. 15. Visited two other houses on the river. Here I began to hear much respecting the attention to religion down the river, where great numbers had fallen down. Some seemed to think this attention was beginning to take place in the county of Warren.

Wednesday evening, landed at the town of Warren at the mouth of Connawango Creek. This is a beautiful situation for a town; but there is not as yet but four or five houses on the town-plot.

Sept. 26. Thursday preached a little distance from the town from Ps. lxxii. 6. The people seemed very attentive. Contributed more to the support of missions than I had received since I have been on this mission. The people in this county were principally from the older settlements in Pennsylvania and New Jersey; some few were from New England. One woman after sermon expressed great satisfaction that she had opportunity of hearing preaching so soon after she came to the country. She moved here only last week. She wept when I spake to her of the design of God in sending people to these parts, and of the duties of saints. She expressed much of the humble spirit of a believer in Christ. A young man conversed with me, who has obtained a hope that he was renewed in the spirit of his mind since he came to this country; but he had difficulties respecting the doctrine of divine decrees and particular election. He and several others heard me argue on these points with attention. Several appeared to be seriously impressed.

Sept 29. Lord's day, preached in the Beach-woods about 14 miles from Warrentown, from Matt. iii. 2.

Tuesday, preached at Warren, from Matt. v. 5. After preaching, one lamented her past life, that she had a temper opposite to what I preached. That she had not of late enjoyed religion as formerly, but seemed resolved to reform. Conversed with a German, who in his advanced age has been alarmed about his soul; has learned to read English, and brought many books into the country with him, and lent some of them to his neighbours. His wife was first awakened, and was a means of his awakening, against whom at first he had great enmity.

Brief Account of the Society for propagating the Gospel. Taken from the publications of the Society.

IN the year 1762, a number of gentlemen associated with design to establish a Society for the promotion of Christian knowledge; and for this purpose collected a considerable fund, and obtained

obtained from the government of the province an act of incorporation. This act was not sanctioned by the King, and was of course void. The benevolent and pious designs of the infant Society being thus unfortunately frustrated, their funds were returned to the original donors, their zeal abated, and their efforts ceased.

In the year 1787, a number of gentlemen in Boston and its vicinity, received a commission from the Society in Scotland for promoting Christian knowledge, to superintend funds, which they had devoted to the purpose of christianizing the Indians in this country. The Board of Commissioners, emulous to co-operate with their foreign brethren, in a cause so benevolent and honorary to the Christian character, not only as their agents, but also as principals, by raising funds in America for the like purpose, revived the plan which had proved abortive in 1762, and formed themselves into a society similar to that in Scotland. At their request they were incorporated by an act of the Legislature in November, 1787, and under that act, organized the December following.

To raise funds necessary to carry into effect the design of their institution was their next object. To this end they obtained from the Legislature a *brief* for a collection in all the congregational churches throughout the state. The amount of these collections was less than was expected, being only 1561 dolls. A private subscription among the members of the Society, and other pious and benevolent persons, proved more productive. The following gentlemen have been liberal benefactors to the Society: Honorable John Alford, James Bowdoin, Esq. afterward Governor of the Commonwealth, Moses Gill, Esq. afterward Lieutenant-Governor, William Hyflop, Esq. the Honorable Samuel Dexter, Esq. the Honorable Thomas Russell, Esq. the Honorable Jonathan Mason, the Honorable William Phillips, Ebenezer Storer, Esq. and lately the Reverend Eliakim Wyllys.

The largest benefactor to the Society was the Honorable John Alford, Esq. of Charlestown. In his last will he devised a large sum of money to be devoted to the purpose of spreading the knowledge of the gospel among the Heathen. His executor, Richard Carey, Esq. of Charlestown, upon the institution of this Society, transferred to them to be applied agreeably to the pious intentions of the donor, the sum of Dolls. 10,675 Cts. 18. Yielding at present an annual income of \$497 46.

The Society, the year past, have employed five Missionaries (beside giving the usual aid to the Rev. Messrs. Hawley of Marshpee, and Sergeant of Stockbridge, who labour among the Indians) viz.

Rev.

Rev. Alexander McLean eight months, Rev. Daniel Oliver six months, Rev. Messrs. Piper and Stone three months each, and Rev. Edmund Eastman, two months, all in the District of Maine; and Mr. Lovejoy, who is stationed at the Isles of Shoals, and is partly supported by the Society, and partly by grants from the New Hampshire Legislature. It appears from the journals of these Missionaries, that they have laboured with various, and in some instances, with encouraging success.

Mr. McLean has for many years been a most faithful and a very acceptable Missionary in the service of the Society. His journals have been interesting, and furnished much information for the direction of the Society in dispensing their charity.

Mr. Oliver, during the six months which he spent in the service of the Society, travelled about 1200 miles, preached 133 sermons, visited 196 families, and baptized 7 children. "The Society (he says) from many places, receive the hearty and affectionate thanks of the people for their kind and benevolent assistance in sending Missionaries and books among them;" and speaks gratefully of the kind treatment he received from the people.

Rev. Mr. Stone, while on his Mission, preached 48 sermons, embodied a church at Temple, administered the Lord's supper once, and baptized 8 children. "There is (he says) a small Congregational Society in Litchfield, who have ever been destitute of a regular minister; but be it spoken to their praise, they have regularly, on Lord's days, for 25 years past, met for religious worship, and sung and prayed together, and a sermon has been read on these occasions. Books and sermons, suitable to be read in public, would be thankfully received from the Society, or from benevolent individuals."

Monies, to the amount of between two and three hundred dollars, were voted by the Society, to be put into the hands of the Missionaries, for the purpose of aiding in the establishment and support of schools, in districts, whose inhabitants were poor, and their children uneducated. The effects of this charity have been encouraging. Mr. Eastman, in a letter to the Secretary, writes thus—"In general my lectures have been full, and on the Sabbath, the assemblies have been much crowded. As to the *schools*, I am able to give you a very favourable and satisfactory account. Almost every town or plantation on which I bestowed *one month's* instruction last year, have themselves hired *two, three*, and in some instances *four months*, this year. Excited by the generosity of your Society, they are now in most of the towns and plantations doing to the extent of their ability; so that in some places, I had no room to bestow their bounty this year. To others, whom I believed to be

be truly needy, I have this year paid for instruction, agreeable to your order, *forty-five dollars.*"

The sum of three hundred dollars was expended the last year in the purchase of Bibles, Testaments, Psalm-Books, Spelling-Books, and various religious books and tracts, a part of which have been already distributed, and the remainder, it is expected, will be taken by the Missionaries next spring. The accounts from all the Missionaries agree, that the harvest in this part of the Lord's vineyard is great, but faithful, discreet, and pious labourers are few.

From the Rev. Mr. Sergeant we have received the pleasing intelligence, that about one third part of the Oneida tribe, called the *Pagan party*, or *followers of the Prophet*, amounting to about 250, who live between Oneida and New Stockbridge, were determined to join his congregation at the commencement of this year. He expresses strong hope, by the blessing of God, that the two parties (*Pagan and Christian Indians*) may be united, both in a civil and religious view. If these prospects are realized, it will rejoice the hearts of all, who wish well to the poor, benighted heathen of our country.

The speeches of the Pagan Chiefs, and the answers of the Stockbridge Indians, are interesting, and given, some of them, at length, in Mr. Sergeant's journal.

This accession will increase the labours of this pious and faithful Missionary, and at his advanced age, render necessary a colleague, to enable him to visit and instruct his flock in their families, a very important branch of ministerial, especially of a Missionary's duty.

The funds of the Society have remained, without any considerable alteration, for several years past. The amount of stock on interest, belonging to the Society, is Dols. 22,407 22, the income of which is Dols. 1174 43, Dols. 491 09 of which, is appropriated by the donors to particular objects.

The liberal patronage, which the Honourable Legislature of the Commonwealth has bestowed on the Society, by their annual grants, for many years past, the Society have reason to believe has been employed for the lasting benefit of a needy and very deserving portion of its inhabitants; and so long, as it shall be thus bestowed, it is hoped it will be continued.

Donations to the Society.

Received by Rev. Mr. Stone, from the town of Temple,	Dols. 20
From Mr. Johnson	59
By Rev. Mr. Oliver, from the town of N. Yarmouth	12
Pittston	18
Winthrop	11 4

Dols. 61 54

OFFICERS

Of the Society for the year ending May, 1806.

Hon. James Sullivan, Esq. <i>President,</i>	
Hon. Oliver Wendell, Esq. <i>Vice President,</i>	
Ebenezer Storer, Esq. <i>Treasurer,</i>	
Rev. John Eliot, D. D. <i>Vice Treasurer,</i>	
Rev. Jedidiah Morse, D. D. <i>Secretary,</i>	
Rev. Abiel Holmes, D. D. <i>Assistant Secretary,</i>	
Rev. John Lathrop, D. D.	} <i>Select Committee.</i>
Rev. Joseph Eckley, D. D.	
William Phillips, Esq.	
Mr. Samuel Salisbury,	
Hon. Dudley A Tyng, Esq.	
Mr. James White,	
Rev. Jedidiah Morse, D. D.	

The following is a List of Members living, January 1st, 1806.

Rev. Thomas Barnard, D. D.	Samuel Parkman, Esq.
Rev. Joshua Bates,	Rev. Elijah Parish,
Alden Bradford, Esq.	Eliphalet Pearson, LL. D.
Mr. Benjamin Buffey,	Hancock Professor of the He-
Rev. William Channing,	brew and Oriental Languages,
Hon. Richard Cranch,	& the English Language,
Hon. Francis Dana,	William Phillips, Esq.
Hon. John Davis,	Rev. Eliphalet Porter,
Hon. Thomas Dawes,	Daniel D. Rogers, Esq.
Rev. Joseph Eckley, D. D.	Mr. Samuel Salisbury,
Samuel Elliot Esq.	Ebenezer Storer, Esq.
Rev. John Eliot, D. D.	Hon. James Sullivan, Esq.
Rev. Nathaniel Emmons, D. D.	Hon. John Treadwell, Esq.
Rev. Levi Frisbie,	Hon. Cotton Tufts, Esq.
David S. Greenough, Esq.	Hon. Dudley A. Tyng, Esq.
Rev. Abiel Holmes, D. D.	Mr. Samuel H. Walley,
Mr. David Hyslop,	Hon. Oliver Wendell, Esq.
Rev. John Lathrop, D. D.	Rev. Samuel West, D. D.
Hon. Benjamin Lincoln,	Mr. James White,
Rev. Joseph Mc Kean, D. D.	Ebenezer Wight, Esq.
President of Bowdoin College,	Samuel Williams, LL. D.
Rev. Jedidiah Morse, D. D.	Mr. William Woodbridge.

A great part of the members of the aforementioned Society compose also a *Board of Commissioners* of the Society in Scotland for propagating Christian Knowledge. They regularly draw on the gentlemen in Scotland for the salaries of the Rev.

Rev. Mr. Sergeant, and other Missionaries, employed by them among the Indians ; and hold a constant correspondence with the Secretary. The monies which they receive from the Society in Scotland, arise out of a fund collected many years ago, with the assistance of the late Dr. Whitaker and Mr. Occum, who were sent to Great Britain for this purpose. The Indian School, styled *More's School*, connected with Dartmouth College, is supported from this fund, and its pecuniary concerns are superintended by the Board of Commissioners, residing principally in Boston.

The present Officers of this Board are, Hon. Oliver Wendell, *President*, Ebenezer Storer, Esq. *Vice President*, William Phillips, Esq. *Treasurer*, Jedidiah Morse, D. D. *Secretary*. *Standing Committee*, Joseph Eckley, D. D. Rev. Eliphalet Porter, William Phillips, Esq. John Eliot, D. D. and Jedidiah Morse, D. D.

N. B. *New Members* are nominated by the Board at Boston to the Society in Scotland, which, according to the Constitution, holds the right of election in its own body.

POETRY.

JESUS.

IN the dear person of his Son,
Himself the Father shews ;
And he who truly knows the one,
The other also knows.
In him, as in a glass, we see
Unhurt, and undismay'd,
The glories of the DEITY
United, and display'd.
With mingled beams here truth and love,
Justice and goodness shine,
Angels and saints with joy behold
An object so divine.
Here would I fix my ravish'd eyes,
And never move from hence ;
Compar'd to this what trifling toys
Are the delights of sense !

THE
Massachusetts
MISSIONARY MAGAZINE.

No. 11.] APRIL, 1806. [Vol. III.

MRS. DENNY'S DIARY.

To the Editors of the MASSACHUSETTS M. MAGAZINE.

GENTLEMEN,

If the following extracts from a diary, kept by Mrs. ELIZABETH DENNY, late wife of Col. Samuel Denny, of Leicester, be worthy of a place in your useful Magazine, they are at your service. Mrs. Denny was daughter of Daniel Henshaw, Esq. was born Sept. 27, 1737, and died Dec. 7, 1787.

"DEC. 29, 1762. **T**HIS day I set apart for fasting and prayer, to humble myself before God, to bring my own case before him, and with deep humiliation. O that I might rend my heart, and return unto him from whom I have revolted ! How sweetly does he speak, "*Return, O backsliding daughter, and I will heal your backslidings, saith the Lord.*" "*O Israel, thou hast destroyed thyself, but in me is thy help.*" Blessed God, thy mercies to me have been innumerable. Thou hast appeared for me in sickness, and hast delivered me. How often have my prayers been answered by thee ! Ungrateful wretch ! let me hate myself ! hate my sins, loathe and abhor myself for them. Let me admire a merciful and gracious God while I live. Enable me, blessed God, to come wholly out of myself, and rely upon thee. O that I might covenant with thee, resolving in thy strength to be for thee, and for none other. O most holy God, for the
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~~take of the passion of thy dear Son, accept of thy poor prodigal,~~
 now prostrating herself at the door of thy mercy. I have fallen from thee by my iniquity. I have made myself a child of hell by my wicked practice. But thou hast promised me grace in Christ, if I will return to thee with all my heart. At the call of the gospel I now come in, throw down my weapons, submit myself to thy mercy, and in compliance with thy requirement, renounce thine enemies, with whom I acknowledge I have wickedly sided. From the bottom of my heart I ~~renounce them all;~~ and firmly covenant with thee, not to allow myself in any known sin, conscientiously to use all the means thou hast prescribed for the extirpation of my ~~corruptions;~~ ~~and, whereas I have formerly inordinately and idolatrously~~ let out my affections upon the world, I do resign up my heart to thee, the maker of it; humbly vowing before thy Majesty, it is the firm resolution of my heart, that I will forsake all that is dear to me in this world, rather than turn from thee; that I will watch against all the temptations of sin, lest they should draw my heart from thee. And I beseech thee also to help me to resist all the temptations of Satan, to whose wicked suggestions I resolve by thy grace never to yield. And because my own righteousness is but as filthy rags, I renounce all confidence therein, and acknowledge that I am in myself a hopeless, helpless, undone creature. And because thou hast, of thy boundless mercy, offered to me, a wretched sinner, to accept me again through Christ, if I will accept of thee; I call heaven and earth to record this day, that I do here solemnly avouch thee for my God; and with all possible veneration bow my soul at the feet of thy most sacred majesty; I do here take the Lord Jehovah, Father, Son and Holy Ghost, for my portion, and do give up myself, body and soul, to thy service, promising and vowing to serve thee in holiness and righteousness all the days of my life. And since thou hast appointed the Lord Jesus Christ as the only way of coming to thee, I do here, upon the bended knees of my soul, accept of him as the new and living way of access to thee; I do solemnly join myself in marriage covenant to him. O blessed Jesus, I come to thee hungry, poor, and ~~wretched, miserable, and blind, and naked,~~ a most loathsome, polluted wretch, a guilty condemned malefactor, unworthy to wash the feet of the servants of my Lord; much more to be married to thee, the king of glory. But such being thy unparalleled love, I do here with all my powers accept thee, and do take thee for my head and husband; to know, love, and obey thee before all others, and unto the death. I embrace thee in all thy offices, and renouncing my own wisdom, I do take thee to be the Lord my righteousness. I renounce my

my own will, and take thy will for my law; and since thou hast told me, I must suffer with thee, if I would reign with thee, I do here covenant to take my lot as it falls with thee, and, by thy grace assisting, to run all hazards with thee, verily determining that neither life nor death shall part between me and thee; and because thou hast been pleased to give me thy holy laws as the rule of my life, and the way in which I am to walk to thy kingdom, I here willingly put my neck under thy yoke, submitting to all thy laws as holy, just and good. I solemnly take them as the rule of my thoughts, words and actions, promising that though my flesh contradict and rebel, I will endeavour to order and govern my whole life according to thy direction. And now, Almighty God, searcher of hearts, thou knowest that I make this covenant with thee this day without any known guile or reservation, beseeching thee that if thou seest falsehood therein, thou wouldest discover it to me, and help me to do that which shall be pleasing to thee. And now glory be to thee, O God the Father, whom I shall be bold from this day forward to call upon as my God, that ever thou shouldest find out such a way for the recovery of undone sinners. Glory to thee, O God the Son, that thou hast loved me and washed me from my sin in thine own blood, and art now become my Saviour and my Redeemer. Glory be to thee, O God the Holy Ghost, who, by the finger of thine almighty power, hast turned about my heart from sin to God. O Jehovah, Lord God omnipotent, Father, Son, and Holy Ghost, thou art now become my covenant friend, and I through thy grace am become thy covenant servant. The covenant I have made on earth let it be ratified in heaven. Amen.

"Dec. 24, 1763. This day have I set apart for fasting and prayer, to humble myself before God, for my innumerable sins, and to ask mercy for myself and children. O that I might be enabled this day to beg his pardoning mercy for my many sins, and that I may be fitted for his blessed will concerning me. Blessed God, keep me from vain thoughts this day. Keep me from thinking I can merit any thing by such performances. The best of thy children, after all the duty they have done, are but unprofitable servants. Then what am I, Lord, who am the least of all, and less than nothing, if I am thine? But dare I think I am one of that blessed number, who am so full of sin and pollution? O, my heart cries, unclean, unclean! Blessed God, grant that I may be sincere in my endeavours, and look for acceptance only in and through thy dear Son. The heart thou regardest. "Even to this man wilt thou look, that is of an humble and contrite spirit, and that trembleth at thy word." O that thy blessed Spirit may assist me this day to be both earnest

est and sincere in my cries to thee for myself and family, and all that are near and dear to me by the bonds of nature and of grace. And blessed God, do thou accept me, and may it be a good day to my soul.

"Jan. 7, 1764. Blessed God, may I love thee for thy purity and holiness, as well as for thy mercies. O that I may not be found among the hypocrites, deceiving myself with a false hope. I am under great doubts and darkneses. Dark clouds hang over my soul. I fear I know not God as I ought. I fear I do not love him from right principles, nor perform my duties out of right ends. O blessed God, enlighten thine handmaid, and quicken me in every duty; assist me and accept me. O that I may fear to offend thee and delight in obeying thee, and that from a sincere heart, a humble and a contrite spirit, for such thou wilt not despise. May I take delight in thy ways, worship and ordinances. May all thy ways be pleasantness, and all thy paths be peace unto me. Own my little ones. Bless them, and make them thine in the day that thou makest up thy jewels. O enable me to bring them up for thy glory.

"July 6, 1766. Another Sabbath hath revolved over me, in which I have been admitted to the table of the Lord. Blessed be thy name, O gracious Saviour, that my life has been spared to this day. But O, I lament the hardness of my heart before thee. The world, the cares and the vanities of it, draw my heart from my God. Pardon me, heavenly Father, and for thy dear Son's sake, grant that I may do my duty cheerfully and in sincerity.

"Sept. 17, 1767. O most blessed God, may I come before thee with a heart full of gratitude for thy great goodness to me in granting me another son. Thou art the same God yesterday, to-day and forever. Enable thy handmaid in thy strength to take up new resolutions to serve thee. O that I may be enabled to give up my little one in an acceptable manner. Do thou accept it in and through thy dear Son. O that my eyes may be opened, and my heart softened, that I may let in the King of glory with all his beauty, and see him to be the chief among ten thousand and altogether lovely.

"And now I have given up my little one in baptism, engaged for it to bring it up in thy fear. O God, enable thine handmaid to fulfil her covenant engagements with thee. Make it a child of thy covenant. Thou knowest I have no might of my own. But thou canst work in me both to will and to do of thy good pleasure.

(To be continued.)

LITERARY TASTE.

TASTE, agreeably to the proper acceptation of the word, is that pleasure or displeasure we perceive when we apply that which is odible or potable to our natural palate ; and by general consent the word taste is used metaphorically to denote the pleasure or displeasure we derive from literary productions.

The definitions of taste have been almost as numerous and various as the authors who have handled the subject. Not being fully satisfied with any which we retain, for the sake of a candid and friendly examination we will hazard the following description.

Literary taste is that mental pleasure or displeasure which we perceive while attending to useful or unuseful compositions or productions. We say useful or unuseful, because utility or inutility must always be the object of taste. For we have no authority to be pleased with compositions, which are not useful, nor to be displeased with those which are useful. The sentiments, the arrangements, the periods, and even the words, which a writer or speaker adopts, are calculated to answer a valuable purpose, or the reverse ; and those who decide on his performance must be under the guidance of utility ; for there is no other proper criterion of human actions in any case whatever. By this all our actions will be estimated.

But what is utility in literary productions ? To avoid every thing in the answer which is specious and ambiguous, *that* composition is useful, which is calculated to benefit men and honour God. In other words, those productions are marked with utility, which tend to promote the highest happiness of the universe.

This then being granted, that utility, according to the preceding view of it, is the great object of taste, and that we must approve compositions which are calculated to do good, and *vice versa* ; is it not necessary to ascertain the proper standard of utility ? How shall we determine what is useful and what is unuseful in literary productions ? The question is attended with some difficulty ; but not, perhaps, with more, than many others relative to our duty in particular cases and circumstances. A proper standard may be pointed out, though we fail in the attempt. The cultivated, improved reason of men has discovered it ; and we shall ascertain it, if properly attentive to the productions of the most wise and devout men, and more especially if we attend properly to the inspired writings.

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To approach the standard is ever by an easy gradation : shall we for instance approve and follow the prevailing fashion of modern dress ? Reason and discretion forbid it ; for it is the expression of vanity and folly. Shall we bestow our charity on the beggars now soliciting at the door ? Conscience and experience restrain us ; for they have the marks of idleness, intemperance and impudence, rather than the appearance of real beggars, who actually need our assistance. Shall I give my child the advantages of a liberal education ? Reason says, by no means ; for he is both dull and idle : and when the question is put, Shall we approve the compositions of Voltaire and Edwards ? Improved reason says, approve the style of the one, and the sentiments of the other. In all cases of this nature, improved reason or correct experience is the standard. It is a good rule, if not infallible ; for as the public experiment of ages has ascertained the best method of travelling by sea and land, and of cultivating the earth ; so the improved experience of men of genius and ability, such as Newton, Berkeley and Addison, under the impulse of enlightened conscience and lively devotion, has undoubtedly discovered and amply displayed the nature of correct taste in literary productions. There is no more danger of derogating from literary propriety or a correct taste, while we carefully copy these great masters, than there is of a pilot's missing his destined port, while correctly regulating his course by the compass ; or of a traveller's deviating to his disadvantage, while he carefully moves in the public road. As the public road is direct to the capital ; as the mariner's compass is correct ; so, comparatively, is the literary copy of the most learned and devout men. Their improved heads and hearts have guided their tongues, and they write and speak in a correct manner. But granting that no human writers and speakers have yet reached the point of perfection in literary productions, yet we may be sure, aside from the question relative to plenary inspiration, that God has addressed the children of men with perfect propriety. The expressions of Jehovah are the expressions of perfect taste. His subject, words, and arrangements, his sentences and periods are all perfect. They never will be exceeded by human exertion and improvement. Hence to the honour of inspiration, if it be not an argument in favour of the divinity of scripture, the correct taste displayed in the story of Joseph and his brethren, has never been excelled, if equalled, by any subsequent compositions. Zenophon's narrative of Panthea, the captive of Cyrus, before whose inimitable charms that victorious general at 24 years of age dared not hazard his eyes or virtue, though it surpasses other compositions, ancient or modern,

modern, in point of correct taste, is inferior to the history of Joseph. The sacred volume, therefore, making proper allowance, for the disadvantage attached to it, by an imperfect translation, is undoubtedly the best standard of taste. For in the original, as the greatest masters will inform us, though Mark does not express himself like Luke or Paul, and though the style of Amos is not like that of Ezekiel and Isaiah, yet each writer was under the influence of a correct taste. The Bible relates things in that conspicuous, nervous, proper, simple, sublime and pathetic manner, which corresponds with its subjects.

In one word ; if we consider utility the object of taste, and the improved mind of man the standard, we shall find no difficulty relative to the true theory of taste : and cannot we reduce correct theory to correspondent practice ? Since we have such excellent examples before us, both of ancient and modern date, what except inattention prevents our commanding a proper, correct taste in composition ?

The preceding definition, and the consequent remarks on taste, rest on the sacred and inviolable maxim, that all the works of nature are perfect in their connexions, and will perfectly obtain the great end of the Author. There is neither deficiency nor redundancy in the operations of God. Though imperfect men are incapable of fathoming his deep designs in any instance, and are enveloped in thick darkness, yet the glorious period will soon arrive, when light will dispel darkness, and when good will be the result of all evil, both natural and moral. It hence follows, 'as the display of nature is the copy, which we are called to follow, that all the regular and laudable works of art are the just imitations of nature. The orrery, for instance, which exhibits the harmonious movements and connexions of the heavenly bodies ; the lamp, which dispels the darkness of the evening from our domestic circles ; the houses we erect for our comfortable residence, and all other useful expressions of art, not excepting the composition of words, the construction of sentences, and the style of a literary performance, calculated to aid the intellectual intercourse between men, are but so many faint imitations or transcripts of God's unrivalled operations in the works of creation and providence. All the displays of art are works of admiration, accordingly as they answer to the archetype, or the wise and benevolent design of nature ; for nature does nothing, except upon the noble, sublime principle of general utility. The introduction of the evening lamp, which lights the house, resembles the introduction of the morning sun, which draws aside the curtain of the night, and makes the day. But, the moment

moment the masters of art disregard the archetype, and originate machines or compositions, which are destitute of utility, their productions are justly disregarded, and even despised by men of a correct and virtuous taste. Though some detached parts of a useless machine and literary composition discover ingenuity and numerous traits of natural beauty, yet when viewed in connexion with the whole, they excite disgust rather than pleasure. Witness the elevated and dangerous voyages of the balloon, and a thousand other monuments of human vanity and pride, not to mention the pernicious fashions in the article of dress, and the evil of single combats. How often have persons exposed both their natural and moral deformity, while attempting to decorate themselves beyond the beautiful limits of nature? How often also have we been deeply disgusted with authors, who have sunk far beneath the reputation of a simple style, while agonizing after sublime diction and expression? Many authors appear very simple and deeply intoxicated to all men except those who prefer folly before sound wisdom.

There is a manifest analogy between the dress of the body and the mind. As there is a mode of dress which ornaments the body, there is also a mode of diction or writing which ornaments the mind; but, alas! there are many modes of dress which disfigure and dishonour the body; there are also as many modes of diction and writing, which but prostitute the human mind. For instead of being natural, or a display of that good sense and dignity, which are inseparably attached to correct productions, they degrade the human mind by expressing very little except vanity and impertinence, and shadow without substance.

If vain, empty, impertinent and pompous authors were capable of realizing instruction and reformation, they would speedily appear in a different attitude. For the proud and wanton dress of thousands at the present day is a striking example of their folly and unchaste manner of writing, speaking and thinking.

To conclude; when a man, properly qualified to instruct others, sits down to write, he asks himself whether his mind is suitably informed, and his heart virtuously inclined. Having some share of confidence in his ability and qualifications, both moral and acquired, he carefully fixes on his subject. Being satisfied with the interesting nature of his object, he judiciously arranges the leading sentiments of his intended production. After ascertaining a clear view of his complex object; after laying his foundation and erecting his frame, he judiciously covers and finishes it with proper materials. To dismiss the metaphor; in compliance with the direction of Longinus, the
prince

prince of critics, he asks himself, while about to write, how the best authors would express themselves on the same subject. With his mind and heart thus impressed with the magnitude of his object, and the necessity of expressing himself in correspondent style, he tastes the pertinence and propriety of his own words and periods, and writes in such a manner, that all his judicious readers are compelled to say, that he writes for the sake of public advantage, and not for the sake of personal applause. He displays his subject rather than himself.

This is the man of taste, while delineating his own thoughts for the eye of the public. He thinks correctly, utility is the sacred object of his mind, and he discovers his taste by clothing his thoughts or exhibiting his mind on the subject before him by proper advantageous expressions. When he writes or speaks, he shews the object of his mind to others; but when he reads or hears, he is attentive to ascertain the mind of the author or speaker. If his author uses words without any mind, the man of taste soon discovers it; if he uses words without any distinct or interesting subject, he discovers it; if he uses words incorrectly relative to an important subject, he discovers it; and if he by proper expressions happily exhibits the object of his mind, he discovers it, and treats it according to its merit. He is conversant with the mind, and its indexes or expressions. Those authors, therefore, and those only, are men of taste, who not only possess improved minds, but are capable of clothing or expressing them in a correct, useful manner, and of discriminating between the correct and incorrect productions of other minds. As the mouth tastes meat; as the ear tries sounds; as the eye measures distances and discovers both beauty and deformity; so his mind decides with pleasure or displeasure on literary productions accordingly as they are useful or the reverse. Mind is the standard of mind; and no virtuous mind will approve that composition, which is destitute of utility. The improved, cultivated mind is always delighted with literary beauties and always disgusted with literary deformities. But to arrive at the elevated standard and decide impartially, requires the labour of a student, who loves the midnight lamp.

SALUS,

SOLEMN INTERVIEW.

I HAD, says Mr. K. an opportunity of spending an hour with my dear old friend. I had every reason to conclude this would be our last interview; and I have no doubt, from
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the tenour of his conversation, he thought the same. In our discourse, we took a retrospect of our life, as connected by the sweet ties of Christian friendship; we recollected the faithfulness of God to his promises; how much better he had been to us than our fears had suggested; what he had done *for* us and *by* us, as Christians and as ministers; we looked forward with a pleasing hope, to a state of everlasting blessedness and perfection. Our last parting was sanctified, and sweetened by prayer and praise. I believe we had the refreshing presence of God, and enjoyed the consoling influence of the Divine Spirit; and we both felt as though we should *never, never* meet again, till we arrived in *heaven*.

OBSERVATIONS ON JEREMIAH XVII. 9.

"The heart is deceitful above all things, and desperately wicked; who can know it?"

No. VIII.

(Continued from page 383.)

IN several preceding numbers, remarks were made on the deceitfulness of the human heart, in suggesting pleas and excuses for neglect of external duty with respect to family prayer, and the divine institutions of baptism, of the Lord's supper, and the public worship of God.

As the field for remarking on pleas and excuses, made for neglect of *external duty* in its various branches, is too extensive to be passed over, consistently with our design, we shall make no further advance in it; but only observe, in general, that all such pleas and excuses must be fallacious and sinful, because they are opposed to the authority of that God, whose we are, and whose commands we are under indispensable obligation to obey.

The design of this number is to remark on the deceitfulness of the heart, in framing pleas and excuses for neglect of duty in an *internal manner*, or in spirit and in truth.

It has before been observed, that wicked men have no objection to the external performance of several branches of duty, because they can perform them in perfect consistency with the most selfish feelings of their hearts; but to perform any act of duty *heartily* as to the Lord, they find themselves altogether averse. Hence they are led to invent, and urge excuses, for their neglect to give God the obedience of their hearts.

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God requires wicked men to be reconciled to his character, to approve of all his conduct, and to submit, without reserve, to his authority. The manner of this requirement is greatly diversified. Sometimes one capital article of duty, which virtually comprehends all others, is enjoined upon them, and sometimes another.

When wicked men are required to repent, believe, love God, imitate their Saviour, and take up the cross; to be clothed with humility, to be holy, and to make to themselves a new heart and a new spirit, duty in general is enjoined upon them. Hence the sinner, in the exercise of repentance, virtually, and by just construction, exercises faith, love to God, &c. He becomes a new creature; the temper or disposition of his heart undergoes a radical change; old things are done away, and all things become new.

Now in thus obeying God, or performing duty, the heart is employed. And here is the nature of duty, or true obedience, to be found, and strictly speaking, here only. But to perform duty in this way, or by exercises of heart, wicked men are fixedly opposed. Yet, as conscience is apt to be clamorous and to reproach them for disobedience; and as they dislike the feelings of self-condemnation for their neglect of duty, they devise and employ a variety of excuses for it, to stop the mouth of conscience, and to remove disturbance from their minds. Several of these we shall now notice, and endeavour to detect their deceitfulness, and expose their fallacy and wickedness.

The first plea we shall notice, as made by deceitful and wicked men, for their neglect to perform duty from the heart, or in spirit and in truth, may be thus stated; "The performance of duty in this way, or with spiritual exercises and affections, implies regeneration or the new creature. To accomplish this great work, a considerable time must be employed; perhaps several years. It is impossible to become truly obedient or real Christians instantaneously. We must become such characters in a gradual manner. And in order to this, we must use the means of grace. We must consider our ways, read the Bible, and attend diligently on the preaching of the word; and carefully discharge all the moral and social duties. In this way we must take pains to wear our hearts from improper objects, and from an undue attachment to all temporal things; and fix them, supremely, on objects and things of a heavenly and everlasting nature. To these doings we must add prayer to God, that he would be pleased mercifully to assist and accept us, through Christ the Redeemer."

This plea, to many, appears plausible, and seems to be satisfactory. Nor will it be denied that some things contained in it are correct and agreeable to truth. Yet when collectively considered,

considered, and in relation to its general object, it is, we are persuaded, exceedingly deceitful, delusive and unreasonable. Perhaps no excuse for neglect immediately to comply with the divine commands, is of so stupifying and dangerous a nature and tendency.

This plea evidently goes to prove, that it is not the next, or immediate duty of sinners, in an impenitent state, to repent, be reconciled to God, or become new creatures; but that something is previously to be done, as duty, in order to this effect; and indeed that many things are previously to be done, the doing of which will require considerable time. Impenitent sinners, (the plea supposes, if it have any meaning,) are not to perform the duties preparatory to repentance, with a penitent heart, but in order to obtain a penitent heart. They are not to perform them with that faith, by which the just do live, but in order to obtain that faith. They are not to perform these duties from holy and obedient love to God, but with a view to obtain that love. This, it is believed, is a correct and impartial statement of the plea, which is made by many for their neglect immediately to perform duty, or the divine commands, with the inner man of the heart. But that this plea is altogether unreasonable, and the offspring of a heart exceedingly deceitful and wicked, is evident, it is believed, from the following considerations.

1. The wicked and impenitent heart is as unreasonable, and as truly abhorrent in the pure eyes of the Divine Holiness, the present moment, as it will be at any future time; it is therefore as really the duty of the sinner *now*, to renounce his impenitent heart by the exercise of true repentance, and this is now a service as reasonable and fit, as it will be at any *future period*. If any reason can be assigned why it will be his duty to repent to-morrow, next week, next year, or a period farther remote, may not the same reason be assigned, to shew that this is now his duty?

2. It is as easy a service for the sinner to repent, or become reconciled to God now, as it will be at any future time. If repentance be now a hard or difficult task, will delay render it less hard or difficult? The longer the duty is delayed, the more unwilling the sinner will become to perform it. Are obstacles now in his way to the performance of it? But by procrastination, these obstacles will increase and become more formidable and disheartening. How many are there, grown old in sin, who can, from alarming experience, witness to the truth of these remarks!

3. To delay the duty of repentance or reconciliation to God, is extremely hazardous from a variety of considerations, and particularly from the consideration of the shortness and uncertainty

tainty of life. Life, at longest, is but short. It is a vapour, which appeareth but a little time, and then vanisheth away. But how often is this vapour suddenly dissipated, and almost as soon as it is formed? Sinners have no assurance of even a to-morrow opportunity to repent and make their peace with Heaven. In the midst of life they are in death.

4. The plea under consideration has a powerful tendency to keep the nature of duty out of the sinner's view, to blind his mind with respect to the awful guilt of his disobedience, to stupify his conscience, to make him think that he is becoming morally better, when the case is far otherwise; to lull him into a state of dangerous security, and to lead him to cry peace and safety, when the most direful destruction may be but just before him. Such dangerous and alarming effects may be reasonably expected from embracing and urging the plea above stated, for neglect immediately to obey the divine commands, in spirit and in truth. And is it not to be apprehended, that multitudes have been allured by it into the pit of endless destruction?

5. When the impenitent sinner attends to the *means of grace*, as above represented, without any real holiness or right affection of heart, which always is the case while he remains impenitent, he does nothing which is acceptable to God, because he does nothing, as to manner or disposition, which is required of him. All impenitent performances are not only unacceptable, but displeasing to the eyes of the Divine Holiness. The plowing of the wicked is sin; their prayers are an abomination to God. He does not hear them. And when they come to worship before him, he thus remonstrates against them, "Who hath required this at your hands to tread my court? Bring no more vain oblations; the calling of solemn assemblies I cannot away with; it is iniquity, even the solemn meeting. And when ye spread forth your hands, I will hide mine eyes from you; yea, when ye make many prayers, I will not hear." Can it reasonably be supposed that external religious performances, resulting from, or connected with unholy and sinful affections, will conciliate the divine approbation and acceptance, or renew and sanctify the heart? As well may you believe that the operations of mere matter are capable of producing spiritual existence, or that the painter's pencil is capable of giving life, activity, sight, hearing, &c. to the insensible portrait or picture, which it delineates on the canvass.

6. God requires impenitent sinners immediately to repent and become reconciled to his character and conduct, or to perform duty in spirit and in truth; and in no other way. He does not allow them to retain an impenitent temper of heart, a single moment. No precept or command is to be found in the Bible,

Bible, which allows them to temporize or to defer the performance of, duty, as it respects the heart, to a future season. All the divine commands addressed to them to repent, believe, &c. are in the present time, and of course enjoin present duty. It cannot reasonably be doubted, that if the commands of God imply obligation to obedience, this obligation exists at the present moment, as truly as it can be supposed to exist, at any future moment.

Can the above observations, or either of them, be reasonably questioned, as to their truth and importance? It is presumed they cannot. Must it not appear, then, satisfactorily evident to every unprejudiced and attentive mind, that the plea under consideration, urged by sinners, for their neglect immediately to obey the divine commands, from the heart, is highly unreasonable, presumptuous and sinful? Must it not originate from a heart deceitful above all things and desperately wicked!

Another plea which is frequently urged by impenitent sinners, for their neglect of repentance, or to perform, from the heart, the divine commands is, that they have not sufficient power or ability. Their plea, for substance, may be thus stated. "We are willing and desirous to do the things, which God requires of us; we endeavour, and strive to do them, and, oftentimes, with great assiduity and earnestness; we should be exceedingly glad to repent and become new creatures; we try and labour to be renewed in the spirit of our minds, and earnestly pray for this renewal. But alas! we labour in vain and spend our strength for nought. We cannot obtain what we seek for. We cannot accomplish our desires. We have a disposition to obey God, but we find ourselves unable to do it."

How often is something like this urged, by sinners, for their neglect to repent of sin and become reconciled to God! But what is the real import and spirit of this their plea? Is it not to reply against God, and to charge the crime of their disobedience upon him? They are willing, but not able, to comply with the divine commands? How directly repugnant is this to the sentiments, which we ought to entertain of the character of the all holy, just and good God! and how contrary to the representation, which he has made in the scriptures of truth! Here, we find that God proportions duty to strength. "Love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength." Here, also, we find the disposition or willingness, as plead for by sinners, expressly denied, and the contrary asserted by *Him*, who is fully acquainted with the human heart and all its deceitfulness. "Ye will not come unto me that ye might have life," said Christ to the wicked Jews. This declaration as fully applies to wicked men now, as it did to those, to whom it was immediately addressed. They

They are equally unwilling, at the present day, to come to Christ or perform their duty, as they were eighteen centuries past. "As in water face answereth to face, so does the heart of man to man," in every period of time.

Now since God does not require of sinners any more than the exertion or improvement of all their strength, in obeying his commands, and since they neglect obedience on account of their unwillingness, or because they are opposed to it, how unreasonable, how sinful is their plea or excuse for their neglect of their duty, or to obey, from the heart, the divine requirements! By their plea of inability, they represent the all merciful and good God, as a hard master, as making exactions of them, which notwithstanding their willingness and utmost exertions, they find it impossible to discharge. Horrible impiety! How does it become them to fear and tremble, lest the awful destiny of the slothful servant should immediately become theirs.

Impenitent sinners are as really possessed of strength or capacity to love and serve God as saints. Their power or capacity to obey the divine commands, is as great as to disobey them. To define the nature of strength, power, or capacity, with respect to the internal discharge of duty, is not intended; nor does it, perhaps, admit of a clear and precise definition.* But it is sufficient for our present purpose to observe, that the Bible represents the strength of man to be commensurate with, or equal to, the extent of his duty; and that there is no obstacle in the way to his performance of it, but indisposition or unwillingness.

Should it be said that this obstacle will as effectually prevent sinners, or be the occasion of effectually preventing them, from doing their duty "*heartily* as to the Lord," as any other obstacle, or any kind of inability whatever, unless it should be removed by the almighty power and grace of God; should this be urged, its correctness will not be denied; but what does this prove except the astonishing perverseness and the desperate wickedness of the unsanctified heart? Should it be urged that the sinner cannot in *any sense* exercise repentance and become renewed in the temper of his mind, independent of divine agency or assistance, this also will be granted; but will this prove any thing more than the dependent state of man? Is not man dependent on God for every thing, for every respiration of his nostrils, and for every motion of his body? "It is in God that we live and move." All things in the visible and invisible worlds, in all their infinitely diversified natures, forms and operations, are constantly dependent on the agency of their great Creator and almighty Preserver. But has man no power to breathe or

move

* If such a definition be practicable, more than *one* reader would be highly gratified in seeing it occupy a place in this Magazine.

move his body? Have created beings and things in the visible or invisible worlds, no powers or capacities? This surely can, with no propriety, be admitted. Should it be further urged, that impenitent sinners cannot exercise repentance and become reconciled to God, without the intervention of the *special* operations of divine power and grace, it will be admitted that they cannot, according to the sense of the word, as used in the sacred writings, with application to moral subjects. The man in the parable, who had been invited to the "great supper," declined the invitation, with this excuse, "I have married a wife, and therefore, I cannot come." And said Christ to the wicked Jews, "No man can come unto me, except the Father, who sent me, draw him," i. e. a man *cannot* come, &c. But what can the word, as thus used, intend, but unwillingness or indisposition? Agreeably our Saviour, who well understood his own meaning, thus explains it; "Ye will not come unto me." Were it not that sinners are opposed to duty, they would labour under no inability, and find no obstacle to the performance of it. It would be perfectly easy, pleasant and delightful to them. The voluntary perverseness and obstinacy of their hearts, and their inability to perform the divine commands, are the same thing; so that their criminality and desert of blame and punishment, rise in exact proportion to their inability. Should this mode of expression be considered as a solecism in reasoning, it is hoped that the idea, meant to be conveyed, is sufficiently obvious.—Besides, that sinners are under obligation to exercise repentance and become reconciled to God, without any *special* interposition of divine power and grace, is evident from the consideration that God requires this of all, in whose behalf he does not thus interpose. God requires men every where, and all men to repent; yet he does not grant repentance unto all men by a special act of power and grace. Is this requirement reasonable? Then all those, to whom repentance is not thus granted, are under obligation to repent. In this sense God reaps where he does not sow, and gathers where he has not sowed.

Other pleas, which are made by sinners for their neglect of duty, might be noticed, their unreasonableness exposed, and their fallacy detected. But as we have already been more diffuse on the subject than was intended, we shall only observe, in general, that all their pleas of this kind, are refuges of lies, and an indication of deep rooted depravity and of presumptuous rebellion against the infinitely wise and holy God.

And now, reader, whosoever thou art, make a solemn pause, seriously revolve in thy mind the things which thou hast been reading; correctly weigh them; diligently try them by the standard of the "more sure word of prophecy." Search the scriptures and see whether these things be really so. Reject whatever

whatever may not be agreeable to sound doctrine, but embrace the truth, and let it duly influence thy mind and conduct.

Dost thou neglect thy duty by refusing to give God the service of thy heart, and reply against him, as an unreasonable and hard master, by groundless and sinful pleas and excuses for this thy neglect? Be entreated then penitently to consider thy ways, and immediately to turn thy feet unto God's testimonies. Let his precepts be thy counsellors, and, with the cords of love, bind them to thy heart. For thy soul's sake delay not this important and infinitely interesting business, for it is thy life. Now is the accepted time. Life is uncertain, death is hastening, and may be at the door. Every momentous consideration, drawn from heaven, from earth, and from hell, invite, and urge, and compel thee to this. O let not an obstinate resistance prove thy destruction!

But why this persuasion and entreaty from a feeble and inefficient worm? He feels himself entirely inadequate to thy conviction of truth, love and practice of duty. He knows that no argument or persuasive consideration, which he can use with thee, nor any means, which can be employed by men or angels, will be available to these desirable and important purposes, unless accompanied by the almighty power, and the transforming and sovereign grace of the God of mercy. Should God leave thee to thyself, to pursue the ways of thine own deceitful and wicked heart, everlasting destruction will assuredly be thy portion. Thy precious soul is, therefore, humbly commended to the God of love and source of all influence, who can, in a consistent, honourable and glorious way, have mercy on whom he will have mercy.

SILAS.

(To be continued.)

FOR THE MASSACHUSETTS M. MAGAZINE.

THOUGHTS ON 2 CHRON. XXI. 12.

A FRIEND of mine, and one who never appears more delighted than when acquiring new ideas on revealed truth, lately asked me this question, Whether the "writing," 2 Chron. xxi. 12, from Elijah the prophet, to Jehoram, king of Judah, was a letter which the prophet wrote to him from heaven? My friend at the same time observing, that the fact was evidently many years after Elijah's translation.

The thought suggested by this inquiry, was new to me, I knew not what to answer; it occasioned reflections upon myself,

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self, that I had not read the Bible with more attention. I have since turned my thoughts toward the subject of the question ; and by comparing the scriptures in connexion, I find reasons to say,

1. That Elijah's translation to heaven was when Jehoshaphat sat upon the throne of Judah : for soon after this wonderful event, we find Jehoshaphat assisting the king of Israel in subduing Mesha, king of Moab, 2 Kings iii. During the time of this expedition against Moab, it appears, ver. 11, that "Jehoshaphat said, Is there not here a prophet of the Lord, that we may inquire of the Lord by him ? And one of the king of Israel's servants answered, and said, Here is Elisha the son of Shaphat, which poured water on the hands of Elijah. And Jehoshaphat said, The word of the Lord is with him."

2. That after Jehoshaphat had reigned twenty and five years in Jerusalem, he died, 2 Chron. xx. 31, and Jehoram, his son, reigned in his stead, 2 Chron. xxi. 1. This Jehoram reigned eight years in Jerusalem. "He had the daughter of Ahab to wife, and wrought evil in the sight of the Lord." "He slew all his brethren with the sword, and divers also of the princes of Israel ;" indeed from the short account that is given of his life, we account him a prodigy of wickedness. Toward the close of his reign, Jehoram received this extraordinary "writing" from Elijah the prophet, in which his character and wickedness were stated ; and heavy judgments were denounced upon himself, his people and family. The words of the letter are these, "And there came a writing to him from Elijah the prophet, saying, *Thus saith the Lord God of David, thy father, because thou hast not walked in the ways of Jehoshaphat thy father, nor in the ways of Asa king of Judah, but hast walked in the way of the kings of Israel, and hast made Judah and the inhabitants of Jerusalem to go a whoring, like to the whoredoms of the house of Ahab, and also hast slain thy brethren of thy father's house, which were better than thyself : Behold, with a great plague will the Lord smite thy people, and thy children, and thy wives, and all thy goods : and thou shalt have great sickness, by disease of thy bowels, until thy bowels fall out by reason of the sickness day by day.*" And, from the sequel of the history, we have evidence to conclude, that within two years these awful judgments were all executed.

Now, the question is, whence came this "writing" from Elijah the prophet ? Came it from heaven ? I answer, No. For, we conceive, that it does not agree with the spirituality of heaven, or with the state of the redeemed above, to be employed in such a kind of agency in human affairs : and neither does there appear necessity for such a construction of the text. Elijah, we know, was a prophet of the Lord. Many revelations of things to come were made to him. Properly speaking,

speaking, he belonged to Israel, the ten tribes, and with them he was mostly conversant ; yet, God employed him as an instrument to make known his will concerning others. In perfect agreement with the known parts of Elijah's life, we conceive that he was made acquainted with the future character of Jehoshaphat's son and successor upon the throne of Judah. And, before his translation to heaven, he was inspired to leave this "writing" to Jehoram, by name.

But, it is asked, How was this "writing" preserved during the intervening time ?

He who declareth the end from the beginning, and from ancient times the things that are not yet done; was able to keep it in safety, until the time appointed. Were I pressed to name the probable character, to whose custody this "writing" was committed, I should name Elisha before all others, the man of God, by whose agency Elijah's commission to anoint both Hazael and Jehu was executed. However, it concerns us little to know by whom the "writing" was kept. This we know, as soon as it was needed to make a clear manifestation of this truth, Truly there is a God that judgeth in the earth, then the "writing" came to Jehoram, and he read the solemn contents.

This explanation of the subject of inquiry, is supported by the prophetic writings, both of the Old and New Testament. But with very particular application 1 Kings xiii. 2. is read where Josiah is named, and his particular conduct in destroying idolatry is delineated in prophecy, more than three hundred years before he was born. Equally striking Isaiah xlv. 1, where Cyrus was called by name, and some of the dignified and benevolent actions of his life toward the captives in Babylon were predicted, more than a hundred and fifty years before they took place. Add to these instances of illustration the seventh chapter of Daniel, where the prophet was inspired, not only to predict the four great monarchies of the world, and to foretell their individual characters, but to represent events which are now passing ; and which will continue to interest mankind until the judgment is set.

This explanation, it is conceived, may afford solace to pious and benevolent minds. Although men rage and strive, yet the counsel of the Lord that shall stand, and he will govern the world according to the eternal plan of providence, nothing can be put to it, nor any thing taken from it. In the foreknowledge of God, Jehoram's character and end were fixed ; and this determinate counsel, Elijah, before his translation, was moved by the Spirit to commit to writing, which writing was to be revealed in due time. The same determinate counsel was made known, by prophecy, concerning Josiah, Cyrus,

Cyrus, and the four great monarchies. "Known unto God are all his works from the beginning of the world." The character and end of future kings, magistrates, ministers of religion, and all men are fixed in the divine mind; and with equal ease, their deportment in life, and the manner of their exit might be committed to writing, as was Jehoram's, did infinite Wisdom judge it to be fit.

In these exalted views of the Divine Government, believing souls set God upon the throne, in relation to every event, present, past, and to come; and with joy take their proper place at the footstool, ascribing dominion, power, and glory unto him who reigneth forever and ever. So be it.

EXTRACTS FROM A PAMPHLET, ENTITLED,

An Account of the remarkable Occurrences in the Life and Travels of Col. JAMES SMITH, (now a Citizen of Bourbon County, Kentucky) during his Captivity with the Indians from the Year 1755 to 1759; in which the customs, manners, traditions, theological sentiments, mode of warfare, military tactics, &c. are better explained, and more minutely related, than has been heretofore done by any author on that subject. Written by himself. Printed at Lexington, Ken. 1799.

AFTER Col. Smith had gone through the various ceremonies used in adopting prisoners into their nation; (one of which was, three females taking him down into the river, plunging him, and washing and rubbing him severely;) when they were all seated in the council house, a considerable time of profound silence ensued. At length one of the chiefs made a speech. "My son, you are now flesh of our flesh, and bone of our bone. By the ceremony, which was performed this day, every drop of white blood was washed out of your veins; you are taken into the Caughnewaga nation, and initiated into a warlike tribe; you are adopted into a great family, and now received with great seriousness and solemnity in the room and place of a great man. After what has passed this day, you are now one of us by an old strong law and custom. My son, you have now nothing to fear, we are now under the same obligations to love, support and defend you, that we are to love and defend one another, therefore you are to consider yourself as one of our people."—Since that time (says Col. Smith) I have found that there was much sincerity in said speech.

From that day I never knew them make any distinction between me and themselves in any respect whatever until I left them.

them. If they had plenty of clothing, I had plenty ; if we were scarce, we all shared one fate. For some time he lived and hunted with Tontibaugo, one of his adopted brothers. At a certain time when his brother had been absent, he said : When Tontibaugo came home, I told him that a Wiandat had been at camp, and that I gave him a shoulder of roasted venison : he said that was very well, and I suppose you gave him also sugar and bear's oil, to eat with his venison. I told him I did not ; as the sugar and bear's oil were down in the canoe, I did not go for it. He replied, you have behaved just like a Dutchman. Do you not know that when strangers come to our camp, we ought always to give them the best that we have ? I acknowledged that I was wrong. He said he could excuse this as I was but young ; but I must learn to behave like a warrior, and do great things, and never be found in any such little actions.

They have no such thing as regular meals ; but if any one, even the town folks, would go to the same house several times in one day, he would be invited to eat of the best ; and with them it is bad manners to refuse to eat when it is offered. It is thought a shame not to invite people to eat while they have any thing ; but if they can in truth only say we have got nothing to eat, this is accepted as an honourable apology.

When we could have plenty, &c. they appeared to be fulfilling the Scriptures beyond those, who profess to believe them, in that of taking *no thought of to-morrow* ; and also of living in love, peace, and friendship together, without disputes. In this respect they shame those, who profess Christianity.

Col. S. afterwards went and hunted with Tecaughretanago, an older brother, of whom Tontibaugo said, our older brother was a chief, and a better man than he was ; and that if I (Col. S.) went with him I might expect to be well used. In this tour he was introduced to a Caughnewaga sister, whom he had not seen before ; her name was Mary, which they pronounced *Maully*. I asked Tecaughretanago (says Col. S.) how it came that she had an English name : he said, it was the name the priest gave her when she was baptized, which he said was the name of the mother of Jesus. He said there were a great many of the Caughnewagas and Wiandots that were a kind of half Roman Catholics ; but as for himself, he said the Roman Catholic priests and he could not agree, as they held notions that contradicted both sense and reason, and had the assurance to tell him the book of God taught them these foolish absurdities : but he could not believe the Great and Good Spirit ever taught them any such nonsense ; and therefore he concluded that the Indians' old religion was better than this new way of worshipping God.

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At one time he was lost from his company in hunting; by reason of the snow filling their tracks. They received him with great joy, heard his economy in labouring to preserve his life without ure, &c. and greatly applauded him. Tecaughretanago, in his speech, said, "We are glad to see you on your own account; and we are glad to see the prospect of your filling the place of a great man, in whose room you were adopted. We do not blame you for what has happened, we blame ourselves; because we did not think of, &c."

"Brother, your conduct on this occasion hath pleased us much: you have given us an evidence of your fortitude, skill, and resolution; and we hope you will always go on and do great actions, as it is only great actions can make a great man."

It is seldom, (says Col. S.) that Indians steal any thing from one another; they say they never did, until the white people came among them and learned them to lie, cheat, and steal; but be that as it may, they never did curse or swear, until the whites learned them. Some think their language will not admit of it, but I am not of that opinion. If I was so disposed, I could find language to curse or swear in the Indian tongue.

Tecaughretanago once used a curse in English, which he supposed to be like one of their degrading expressions; being informed otherwise by Col. Smith, he could hardly be prevailed on to believe it; then, he said, the traders applied these words not only wickedly, but oftentimes very foolishly, and contrary to sense or reason. He instanced a trader's using such an expression respecting a gun lock, accidentally breaking it. Surely, said he, the gun lock was not an object worthy of the punishment of Owaneeyo, or the Great Spirit. He alleged the traders are as bad as Oonafahroona, or the underground inhabitants, which is the name they give the devils; as they entertain a notion that their place of residence is under the earth.

One season of hunting, says Col. S. Tecaughretanago became lame and could scarcely walk out of our hut for two months. Though he endured much pain and misery, yet he bore it all with wonderful patience, and would often endeavour to entertain me with cheerful conversation. We got entirely out of provision. I hunted two days without eating any thing. When I came home, he asked what success. I told him not any. He commanded Nunganey, his little son, to bring me something to eat; he brought me a kettle with some bones and broth. I thought the victuals had a most agreeable relish, though it was only fox and wild cat bones, which lay about the camp, which the ravens and turkey-buzzards had picked. When I had finished, and he had given me his pipe, he then said he had something of importance to tell me, if I was composed

composed and ready to hear it. He said the reason why he deferred his speech till now was, because few men are ready to hear good talk, when they are extremely hungry, as they are then generally fretful and discomposed; but as you appear now to enjoy calmness and serenity of mind, I will now communicate to you the thoughts of my heart, and those things that I know to be true.

"Brother, as you have lived with the white people, you have not had the same advantage of knowing that the great Being above feeds his people, and gives them their meat in due season, as we Indians have, who are frequently out of provisions, and yet are wonderfully supplied, and that so frequently it is evidently the hand of the great Owaneeyo that doth this. The white people have commonly large stocks of tame cattle, that they can kill when they please, and also their barns and cribs filled with grain; and therefore have not the same opportunity of seeing and knowing that they are supported by the Ruler of heaven and earth.

"Brother, I know that you are now afraid that we will all perish with hunger, but you have no just reason to fear this.

"Brother, I have been young, but am now old, I have been frequently under the like circumstances that we now are, and that sometime or other in almost every year of my life; yet I have hitherto been supported, and my wants supplied in time of need.

"Brother, Owaneeyo sometimes suffers us to be in want, in order to teach us our dependence upon him, and to let us know that we are to love and serve him; and likewise to know the worth of the favours that we receive, and to make us more thankful.

"Brother, be assured that you will be supplied with food, and that just in the right time; but you must continue diligent in the use of means—go to sleep and rise early in the morning, and go a hunting—be strong and exert yourself like a man, and the great Spirit will direct your way."

Afterward, when they had received a supply and were refreshed, Tecaughretanego delivered a speech upon the necessity and pleasure of receiving the necessary supports of life with thankfulness, knowing that Owaneeyo is the Great Giver.

Such speeches from an Indian, says Col. S. may be thought incredible; but when we reflect on the Indian war, we may readily conclude they are not an ignorant or stupid people, or they would not have been such fatal enemies. When they came into our country they outwitted us; and when we sent armies into their country, they out-generalled, and beat us with inferior force. Also, Tecaughretanego was no common person, but was among the Indians as Socrates in the ancient
heathen

heathen world; and, it may be, equal to him, if not in wisdom and learning, yet, perhaps, in patience and fortitude.

At a time going down the Ollentargy some distance, in a bark canoe, the water being low, we were in danger, says Col. S. of splitting our canoe on the rocks; therefore Tecaughretanago concluded we would encamp on shore, and pray for rain. He made himself a sweat-house, went into it; all this he did in order to purify himself before he would address the Supreme Being. When he came out of his sweat-house, he began to burn tobacco and pray. He began each petition, with *oh, ho, ho, ho*, which is a kind of aspiration, and signifies an ardent wish. All his petitions were only for immediate, or present temporal blessings. He began his address by thanksgiving. O Great Being! I thank thee that I have obtained the use of my legs again, &c. &c.: I know that thou art a hearer and a helper, therefore I will call upon thee.

Oh, ho, ho, ho, Grant that my knees, &c.

Oh, ho, ho, ho, Grant that on this voyage we may, &c.

Oh, ho, ho, ho, Grant that we may kill, &c. along the banks, &c.

Oh, ho, ho, ho, Grant that rain may come to raise the Ollentargy, that we may cross in safety down to Sciota, &c.

I remained duly composed, says Col. S. until he came to the burning of the tobacco; as I knew he was a great lover of it, and saw him cast the last of it into the fire, it excited in me a kind of merriment, and I insensibly smiled. Tecaughretanago observed me laughing, which displeased him, and occasioned him to address me in the following manner.

"Brother, I have somewhat to say to you, and hope you will not be offended when I tell you of your faults. You know that when you were reading your books in town, I would not let the boys or any one disturb you; but now, when I was praying, I saw you laughing. I do not think that you look upon praying as a foolish thing; I believe you pray yourself. But perhaps you may think my mode or manner of worship foolish; if so, you ought in a friendly manner to instruct me, and not make sport of sacred things."

I acknowledged my error. I told him something of the method of reconciliation to an offended God as revealed in my Bible. He said he liked my story better than that of the French priests, but he thought he was now too old to begin to learn a new religion. He said, he believed that Owaneeye would hear and help every one that sincerely waited upon him.

On their Traditions and Religious Sentiments.

As the family that I was adopted into, says Col. S. was intermarried with the Wiandots and Ottawas, three tongues were

were commonly spoken, viz. Caughnewaga, or what the French call Iroque, also the Wiandot and Ottawa. I found these nations differed in their traditions and opinions concerning religion; and even numbers of the same nations differed widely in their religious sentiments. Their traditions are vague, whimsical, romantic, and many of them scarce worth relating; and not any of them reach back to the creation of the world. The Wiandots come the nearest to this. They tell of a squaw that was found when an infant, in the water, in a canoe, made of bull-rushes. This squaw became a great prophetess, and did many wonderful things: she turned water into dry land. At length made this continent, which was, at that time, only a very small island, and but a few Indians in it. They had not sufficient room to hunt; therefore this squaw went to the water-side, and prayed that this little island might be enlarged. The Great Being heard her prayer, and sent great numbers of water tortoises, and muskrats, which brought with them mud and other materials for enlarging this island. By this means, they say, it was increased to the size it now remains; therefore, they say the white people ought not to encroach upon them or take their land from them, because their great grandmother made it. They say, that about this time, the angels, or heavenly inhabitants, as they call them, frequently visited them and talked with their forefathers, gave directions how to pray, and how to appease the Great Being when he was offended. They told them they were to offer sacrifice, burn tobacco, buffalo and deer bones; but that they were not to burn bears or raccoons' bones in sacrifice.

The Ottawas say, that there are two great beings that rule and govern the universe, who are at war with each other. The one they call *Maneto*, and the other *Matchemaneto*. They say that *Maneto* is all kindness and love, and that *Matchemaneto* is an evil spirit that delights in doing mischief. Some of them think they are equal in power, therefore worship the evil spirit out of fear. Others doubt, which of the two may be the most powerful, therefore endeavour to keep in favour with both, by giving each of them some kind of worship. Others say, that *Maneto* is the first great cause, and therefore must be all-powerful and supreme, and ought to be adored and worshipped; whereas *Matchemaneto* ought to be rejected and despised.

Those of the Ottawas that worship the evil spirits, pretend to be great conjurors. I think if there is any such thing now in the world as witchcraft, it is among these people. I have been told wonderful stories concerning their proceedings; but never was eye witness to any thing that appeared evidently supernatural.

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Some of the Wiandots and Caughnewagas profess to be Roman Catholics; but even these retain many of the notions of their ancestors. Those of them, who reject the Roman Catholic religion, hold that there is one great first cause, whom they call Owaneeyo, that rules and governs the universe, and takes care of all his creatures, rational and irrational, and gives them their food in due season, and hears the prayers of all those that call upon him; therefore it is but just and reasonable to pray, and offer sacrifice to this Great Being, and do those things, which are pleasing in his sight. But they differ widely in what is pleasing and displeasing to this Great Being. Some hold, that following nature, or their own propensities, is the way to happiness, and cannot be displeasing to the deity, because he delights in the happiness of his creatures, and does nothing in vain; but gave these dispositions with a design to lead to happiness, and therefore they ought to be followed. Others reject this opinion altogether, and say, that following their own propensities in this manner, is neither the means of happiness, nor the way to please the deity.

Teeaughretanego was of opinion that following nature in a limited sense was reasonable and right. He said, that most of the irrational animals, by following their natural propensities, were led to the greatest pitch of happiness that their natures and the world they lived in would admit of. He said, that mankind and the rattle snakes had evil dispositions, which led them to injure themselves and others. He gave instances of this. He said our happiness depends on our using our reason, in order to suppress these evil dispositions; but when our propensities neither lead us to injure ourselves nor others, we might with safety indulge them, or even pursue them as the means of happiness.

The Indians generally, are of opinion, that there are great numbers of inferior deities, which they call Carreyageroona, which signifies the heavenly inhabitants. These beings, they suppose, are employed as assistants in managing the affairs of the universe, and in inspecting the actions of men: and that even the irrational animals are engaged in viewing their actions, and bearing intelligence to their gods. The eagle, for this purpose, is soaring about in the day, and the owl with her nightly eye, perched on the trees around their camp in the night; therefore, when they observe the eagle or the owl near, they immediately offer sacrifice, or burn tobacco, that they may have a good report to carry to the gods.

They say that there are also great numbers of evil spirits, which they call Onafahroona, which signifies the inhabitants of the lower regions. These, they say, are employed in disturbing the world, and the good spirits are always going after them,

them, and setting things right; so that they are constantly working in opposition to each other. Some talk of a future state, but not with any certainty; at best, their notions are vague and unsettled. Others deny a future state altogether, and say, that after death they neither think or live.

As the Caughnewagas and the Six Nations speak nearly the same language, their religion is also nearly alike. When I met with the Shawanees or Delawares, as I could not speak their tongue, I spoke Ottawa to them, as it bore some resemblance to their language; we understood each other in some common affairs, but as I could only converse with them very imperfectly, I cannot from my own knowledge, with certainty, give any account of their theological opinions.

On their Police, or Civil Government.

The chief of a nation is neither a supreme ruler, monarch or potentate. He cannot refuse his assent to their conclusions, or in any manner control them. With them there is no such thing as hereditary succession, title of nobility or royal blood even talked of. The chief of a nation has to hunt for his living, as any other citizen.

What they execute as laws, are either old customs, or the immediate result of new councils. Some of their ancient laws or customs are very pernicious, and disturb the public weal. Their vague law of marriage is a glaring instance of this, as the man and his wife are under no legal obligation to live together if they are willing to part. Their frequent changing of partners creates disturbances, and often occasions murder and bloodshed; though this is commonly committed under the pretence of being drunk. Their impunity to crimes committed when intoxicated with spirituous liquors, or their admitting one crime as an excuse for another, is a very unjust law or custom.

They have scarcely any penal laws. The principal punishment is degrading. Even murder is not punished by any formal law; the friends of the murdered are at liberty to slay the murderer, if some atonement is not made.

On their Manners and Customs.

Though they have few compliments, yet they are complaisant to one another, and they entertain strangers in the best manner their circumstances will admit. They use but few titles of honour. In the military line, the titles of great men are only captains or leaders of parties. In the civil line, the titles are only counsellors, chiefs, or the old wise men. These titles are never made use of in addressing any of their great men.

The language commonly made use of in addressing them, is, grandfather, father, or uncle. The common mode of address

dress is, my friend, brother, cousin, or mother, sister, &c. They pay great respect to age, or to the aged fathers and mothers among them of every rank. No one can arrive at any place of honour, among them, but by merit. Either some exploit in war, must be performed, before any one can be advanced in the military line, or become eminent for wisdom before they can obtain a seat in council. It would appear to the Indians a most ridiculous thing to see a man lead off a company of warriors, as an officer, who had himself never been in a battle in his life. Even in case of merit, they are slow in advancing any one, until they arrive at or near middle age.

They have their children under tolerable command. Their common mode of chastising is by ducking them in cold water; therefore their children are more obedient in the winter season, than they are in the summer; though they are not so often ducked. They are a peaceable people, and scarcely ever wrangle or scold, when sober; but they are very much addicted to drinking, and men and women will become basely intoxicated, if they can by any means procure or obtain spirituous liquor; then they are commonly either extremely merry and kind, or very turbulent, ill humoured and disorderly.

On their Discipline, &c.

I have often, (says Col. S.) heard the British officers call the Indians, the undisciplined savages, which is a capital mistake, as they have all the essentials of discipline. They are under good command, and punctual in obeying orders: they can act in concert, and when their officers lay a plan and give orders, they will cheerfully unite in putting all their directions into immediate execution: and by each man observing the motion or movement of his right hand companion, they can communicate the motion from right to left, and march abreast in concert, and in scattered order, though the line may be more than a mile long, and continue, if occasion requires, for a considerable distance, without disorder or confusion.

Nothing can be more unjustly represented than the different accounts we have had of their number, from time to time, both by their own computation and that of the British.

PREACHER.

MR. A. never cultivated elegance of composition. His taste was not acquired by perusing the writings of the polite *moderns*, but by reading the old Puritan divines. He had

had too much good sense, and too good a heart to affect that refinement of speech, and that polished manner, which, though it might render him a *popular* preacher, would not make him a *profitable* minister. He seemed to have formed himself after the model of Luther, who said, he is the best preacher, who speaks in *plain*, solemn language; and in a manner *best* calculated to draw the attention of the young, and *best* adapted to the capacities of the common people. He used what the celebrated *Whitefield* styled, *market-language*. His aim was not to excite curiosity, but to *reach* the heart. There appeared in him, when he addressed his hearers, such meekness, such *servency* of spirit, such a concern for their precious souls; which was expressed in such a natural flow of words, conveying ideas great, and most interesting, alarming to the sinner, but to the humble Christian, like cold water to the thirsty soul, that believers were richly fed, and left the house of God in the exercise of *joy unspeakable and full of glory*. It pleased God to honour him with signal, and very extensive success in the conversion of many sinners, and the building up the Redeemer's friends *on their most holy faith*. A person who once heard him preach, coming out of the place of worship, observed, in *simplicity* of heart, this man drives it into the very *soul* of us.

QUERIES.

Divorcement.

ALPHONSO and Lydia were lawfully married, lived harmoniously together some years, and became the parents of two hopeful children. At length, from small beginnings (behold how great a matter a little fire kindleth!) contention arose between them, and Lydia, deserted by her husband, was left to provide for herself and babes. By uncommon industry and success in a lucrative employment, she was enabled to do this, and also in two years lay up three hundred dollars against the day of need. Wishing to secure the fruits of her arduous labours from the claim of a cruel husband, she procured a divorce without charge of adultery.

Fully determined never to connect with another man, her whole object was to secure her property.

Alphonso, rejoicing in his freedom, proposed marriage to Sophronia, and applied to the Rev. Mr. S. to consummate their nuptials. The venerable parson, considering him still the husband of Lydia, could not comply. They were however declared husband and wife by Justice W. The church, of which
Alphonso

Alphonso was a member, viewing his second marriage antichristian, excommunicated him for criminal intercourse with Sophronia.

At length, after the death of Sophronia, Alphonso and Lydia became mutually reconciled. Wishing again to live together, application was made to a minister to marry them the second time. He told them that their marriage covenant had never been dissolved; that they might now lawfully live together; and that he could not conscientiously marry them again. For several reasons, however, they chose to be married again; were so happy as to find another minister in the town to gratify their wishes, and enjoyed the rare felicity of a second wedding. They have since to appearance lived as happily together as could be reasonably expected.

Though some may doubt the reality of the above circumstances; yet all must suppose them possible in any country, where divorces may be procured for other reasons than *one*. As such they suggest some casuistical questions. Allowing the above to have been real transactions, an INQUIRER, who is really interested, is earnestly desirous of being satisfactorily informed what parts were wrong.

Q. Q.

A PRIVATE writer desires the explanation of verses 22 and 23 of the Epistle general of Jude. "*And of some have compassion, making a difference; and others save with fear, pulling them out of the fire, hating even the garment spotted by the flesh.*"

For the MASSACHUSETTS M. MAGAZINE.

WONDERFUL PROVIDENCE.

THE following remarkable dispensations of divine providence may be depended upon as facts.

In the town of W. in Vermont, the minister, Mr. C. appointed a Lecture at a private house on a week day. A man in the same neighbourhood, made the same day, what is called in the country, a Bee, to cut and draw his wood; he invited the young men to do the work, and at night the young women were to come to his house, and they were to have a frolic. Before the time, a serious person being in company with one of the young men that was invited, asked him whether he meant to go to the Bee or the Lecture. O, saith he, I mean to go to the Bee and the frolic. But, said the person, would you go to the frolic if you knew you had but one *year* to live? Yes, said he. Would you go, said the person, if you knew you had but a *month* to live?

Yes,

Yes, he replied, he thought he would go and have one frolic more. And would you go, said the person, if you knew you had but one *day* to live? He hesitated, and said, No. I think I would go and hear the gospel preached. But, said he, I have more days than one to live. I mean to go to the Bee and the frolic. He went, and the first tree that was cut in the forest fell upon him and killed him. This ended the Bee and frolic. Mr. C—— attended the funeral—it was a solemn time—he was much affected in his prayer, and in addressing the youth on the occasion.

Some time after, several vain young men were together one evening, and began to converse about the funeral of their companion, and the minister's weakness, as they considered it, in being so affected. Finally they undertook to act the scene over again, in a mock way; one feigned himself dead and was laid out; another personated the minister in prayer, and addressing the youth. When they had thus made a mock of the most solemn things, they said to each other, we have been disappointed in our frolic, but, now we will have one. They appointed a day for the purpose, and handed round an invitation. When the day came, the young man, who was laid out in a mock way, was in reality a corpse—a malignant fever seized him, and soon brought him down to death. Thus again their frolic was turned into a funeral, and a solemn one it was. Soon after this, a young woman belonging to this place, but had been living out of town, where there was a reformation, obtained a good hope, and came home. She had heard of the death of these youth. She went to meeting. At the intermission she invited several of her young mates to go with her into the grave-yard. She led them on to the graves of these young men, and there she talked to them over these graves, until their hearts were melted, and their tears flowed in abundance. From this period an awakening began among the youth, and prevailed in the town, and many were hopefully brought home to Christ.

O the mercy and justice, the sovereignty and goodness of God! Who ever hardened himself against him and prospered? Let the vain youth, who boast of time, make a mock of solemn things, and promise themselves so much pleasure in the ball-room, hear and tremble. While they are planning and preparing for such scenes of vanity, their lives may end, death may cut them off, and instead of the ball-chamber they may find themselves ingulphed in hell, with the miserably damned.

Let the conduct of the young convert be an example for every Christian to improve all suitable occasions to admonish the wicked, and remind them of death and the solemn scenes of eternity. In the morning sow thy seed, and in the evening withhold

withhold not thine hand, for thou knowest not whether shall prosper, either this or that, or whether they both shall be alike good.

EXTRACT FROM A NEWSPAPER.

To the Editor.

SIR,

I AM one of those unhappy persons, who have been brought up under a minister that has spent fifty years in teaching his people that they cannot love God; and from the time I was ten years old, till a few Sabbaths since, I have felt myself not at all to blame for want of love to God, because my minister, whom I have constantly taken to be an understanding and good man, for fifty years upon the stretch, has been sounding this my inability in my ears. Till now I have had no uneasy feelings respecting my own conduct, during my whole life, though I have had ten thousand respecting the conduct of Adam, and ten thousand times more respecting the conduct of God towards sinners. I have often wondered how an infinitely good God could ever find it in his heart to punish any of his creatures for not doing that, which they could not do! This has sometimes caused me to hearken to Arminians, at other times to the Universalists, to see if their schemes of religion would not remove this difficulty, either of which I find would effectually remove it, could I be persuaded that they were true!—this has not been, as yet, and probably never will be.

Language cannot describe the consternation, the surprize and indignation of heart, which I was thrown into, upon the above-mentioned Sabbath, at hearing a minister gravely and solemnly affirm, that fallen men are endowed with natural powers and faculties to love God, and this was the only reason that God required them to love him, and blamed them for not loving him. If this be true, said I, I am certainly to blame for not loving God, and therefore God may with infinite justice punish me according to the utmost rigour of his holy, just and good law. For a few moments I felt myself like a man at his wit's end; then I thought this doctrine could not be true, after all, for if I was able to love God, why did I not love him? But upon more mature reflection I found that the great difficulty I laboured under, in loving God, was not seated in the want of natural powers and faculties, nor in the weakness of them, as I had always before thought; but in the voluntary opposition of my heart to God. This caused me to view myself, in many respects,

respects, in quite a different point of light from what I had heretofore done; I altered my view of God, and of his conduct towards sinners; of myself, and my conduct towards God. Now I could clearly see, as I thought, the justice of God in condemning gospel sinners to a more aggravated punishment than those, who never had the light of the gospel. But, oh! what distress did all these things throw me into! Blackness of darkness forever and ever seemed to be my just portion from the Lord. I have had no comfort in hearing my old minister go on with his canons, and I dare not tell him that he is preaching souls to hell. I dare not tell any body what I feel, what horrors upon horrors harass and torture my mind. Sin now appears to me an evil infinitely greater than ever it did before. I see it in all my imaginations, feelings and actions. I feel myself an accursed creature. I cannot eat, nor drink, nor sleep, nor labour, nor converse, as I used to do. I choose no more to be seen among the men of the world; the well cultivated farms and well freighted stores, the coffers of gold and silver, have lost all their charms. I am now in the most retired place I can get. I am ashamed to show my face to my children and children's children, to my neighbours and familiar acquaintance, and therefore keep out of their view as much as I can. But, alas! I cannot get out of the view of the omniscient God. These things have worn down my constitution, and the king of terrors is making fast strides towards me. I read, I pray, I weep, I tremble; but it is all with a voluntary enmity of heart against God, whom I am now convinced is just. I feel nothing in my way of repenting, believing, and loving God, but the free choice of my heart; and this is like ten thousand daggers plunged into my soul. I know not that ever any was in my situation. I dare not reveal it to any of my acquaintance. My minister will think hard of me, if I tax him with preaching errors.

I have been your constant customer, ever since you published your paper, and now ask it as a favour that you will publish the above, that if I am in an error, some kind hand may put me right.

A distressed old Man.

RELIGIOUS INTELLIGENCE.

DOMESTIC.

EXTRACTS FROM REV. MR. CRAM'S JOURNAL.

(Continued from p. 395.)

Nov. 8, Friday.

A MAN, they call Hanks, who was taken captive when a child, and supposes he was of Dutch descent, but never knew the names of his family,

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G e g

accompanied

accompanied me about five miles up the Cataragus Creek to a Seneca village. The Indians are principally engaged in hunting at this season, but those who were at home, assembled in their council house, with a number from the Delaware village, which is, about the distance of one mile from this village. I spent about four hours with them, labouring to make them understand the same things which I have spoken to other Indians in my travels. I had the assistance of Hanks and Sally Plummer, a female, who was taken captive when young. She is out of health, and has been under some serious impressions for some time past. She did not know that God was every where, and yet she had understood that he knew all things, even the thoughts, and she did not know how to put these things together. She said she did not know it was wrong to live as she had done, till she was lately told of the evil. She wished to know if she should not be forgiven, if she left off her bad tricks, as she expressed it. I wished to know what lay with weight on her mind. She informed me she had been accustomed to use profane language at times when with white people, but since she returned to the Indians again, she did not use such language, because they did not in their language. She said she was sick some time past, and she found she was unfit to die, and it worried her more than her sickness. She wished to know, how long after she began to leave off her bad tricks before she should be forgiven. While I was labouring to instruct her, she wept much and trembled. Hanks is an obliging man, had lived seven years with a British half-pay officer, but seemed to have no very serious impression; after interpreting for me to the Senecas, he laboured to make the Delawares understand what I had said, as he understood their language.

The chief warrior of the Senecas had a high character for every excellence, which could be expected among Indians, whose manners, as far as I had opportunity of observing, would not disgrace any civilized company. He made a handsome speech to me at the beginning and close of our meeting, and thanked me a thousand times, as it was handed to me repeatedly, for my labours.

The chief warrior of the Senecas, where, in company with some of his neighbours, I spent the evening, asked me a number of questions. He wished to know, whether the contentions among men were from themselves or the Supreme Being—Seemed desirous of information respecting the wars of Europe. I read to him the accounts of exertions for promoting religion among the heathens, by all which I laboured to illustrate my answer to his question.

He had a son, who appeared dangerously sick. I asked him whether he was willing and fit to die. He said, he never had
done

done any thing very bad, never killed any one, &c. and did not feel greatly troubled about dying, or to that effect; was willing the great Spirit should do as he pleased. The father mentioned how he had instructed his children, that they had been obedient, &c. it appeared as though he considered his son as fit to die. His children appeared obedient. In the evening he spake to his neighbours of his great sorrows, that many of the Indians went out when I was speaking to them. He observed he repeatedly counselled his people, but they would not in general listen to these things. After evening prayers, he gave me his hand, and thanked me.

Nov. 9, Saturday morning. Expounded from Mark iv. to a few Indians, and prayed with them. While here, visited with the chief warrior the Delaware village. Here I found a number, who gave attention to prayers and expounding the scriptures and exhortations.

Nov. 10, Lord's day morning. Having learnt, where I lodged, that by going a little distance out of my way, I might find a sensible Indian Chief, and another Indian, who could speak English, I called on them at Smoak's Creek. The Chief's name is Pollard. He is a farmer, and appeared to have plenty of provision, and a decent house. He heard me attentively. I laboured to make them understand my business, and to show them, that unless they renounced their heathenish religion and embraced the religion of Jesus they could not prosper. They proposed to me to visit the young King, who is the chief man of the nation by birth, but wishes not to be cumbered with public business. Pollard being out of health, only the one, who spake English, accompanied me; we met the young King, decently and cleanly-dressed, on horseback, whose appearance every way corresponded with his noble birth and unambitious schemes.

The young King told me their Chiefs would be together at Buffaloe in about two days, where I might speak to them. I then made for Buffaloe, which was about 5 miles distance. The principal man, who encourages preaching, called on me and invited me to his house. He, with his aged parents, were from Vermont, formerly from East-Hartford in Connecticut. He thought it was so cold and blustering it was not best to have preaching this day or evening, but on the morrow people would be glad to come out. His wife is a professor of religion. His mother also, I hope, is a pious woman.

Nov. 11, Monday, P. M. Preached to a small gathering of people, from Mark xvi. 16. In the evening more gathered together, and I preached to them from Titus ii. 11—14.

A woman attended meeting, who was lately from the Connecticut Reserve, who has been under great concern for her soul, and has what is called the bodily exercise. She has lately

ly been troubled with the fever ague. She appeared to be of an even disposition, had had a religious education. Her husband asked me about the religious attention at C.; the colour came in her face, and she began to have a motion with her head. She freely and pleasantly answered my questions respecting this exercise. She said it came on her one evening when her husband was from home; she had been some time troubled about her soul, and had been deprived of usual sleep. That she had been to exercised as to fall down. That she once had a strange exercise of her head, going far back, nearly to the floor, and then forward equally near the floor, and still she was able to keep on her feet. When at meeting where I preached, she was exercised; her face was sometimes drawn over one shoulder and then the other. I asked her at the close of the sermon, whether she had been composed. She said she had had a good deal of exercise. She appeared pale, and her head and neck were in considerable motion. She thought she had some hopes she was reconciled to God.

Nov. 12, Tuesday. Had an interview with a number of the Chiefs and others of the Buffalo Indians. I had learnt something of their objections to receiving missionaries, and wished to know if they were disposed to go into a discussion of the subject. Instead of complying with my request, they embraced the opportunity of stating their usual objections, and seemed not disposed to go into any inquiry, which is useful.

Nov. 13. I made another request this morning to the Chiefs, but they refused to confer any farther for the present. They said a missionary was sent them from New York, that the state was building them an house for religious purposes, &c.

I was detained some time this day at Black Rock, waiting to cross into Canada. While I was detained, visited most of the houses in the neighbourhood, conversed with a Roman Catholic, who appeared very attentive to what I remarked. Also a Presbyterian from Ireland. Lodged at a house on the British side of the river where I was formerly acquainted. The woman of the house appeared near her end, by a consumption; she thought she was fit to die, and spake of her hopes being only in the free grace of Christ. She had longed to depart for some time past.

Friday visited at Niagara. The minister, who was in this place, when I visited it two years ago last spring, has left them. Preached here Lord's day, Nov. 17, from Matthew vii. 24, 25, and Mark i. 15. Had some opportunity of conversing with some mourners and others in the evening. One present, formerly from New England, has lately been alarmed about her soul, and embraced some hopes. The man of the house was admitted to profess religion, when I visited this place in 1800. One at 4 mile Creek at that time embraced orthodoxy, and has been

been a principal advocate for sentiment and practice since. He mentioned two, who were much incensed at my preaching on my last visit, one of them so much so, as that he thought I ought to be put out of the country, but had since embraced the doctrines which I preach. Some, who were formerly awakened, have become Methodists.

Tuesday visited the American garrison and a few families on that side of the river.

Lord's day, Nov. 24. Preached at the American garrison, in a chapel built by the French, from Mark xvi. 16, and Heb. xi. 32, &c. Capt. Leonard was the son of a clergyman of that name formerly of Woodstock in Connecticut. He treated me with much attention, and thought it would be useful could garrisons have preaching.

Came to Wolworth's, 12 miles, no family on the road. This family were nine miles from the salt works, who are their nearest white neighbours. The woman of the house seemed very ready to hear religious discourse. It had been several years since she heard preaching; she could not well tell how long; her husband said he had heard preaching but once for five years past. The woman professed religion when young. In her different places of sojourning she had experienced much distress for want of religious company.

Nov. 28, Thursday. Mr. Wolworth accompanied me to visit the Indians at Tonawanta Creek, 4 miles from his house. This settlement consisted lately of about 108 souls. We called at the house of Blue Sky, a sensible and reputable chief, but he was from home. We then visited a house where there is a Delaware woman, who can speak English. We returned to Blue Sky's house, had an interview with some old men and women; the hunters were principally from home. One old man had been with the Roman Catholic Indians in Lower Canada, and listened to my discourse. When we were at prayer, John Sky, a chief, and cousin to Blue Sky came in. He had an angry appearance, but I was told it was his common appearance. He was very diligent with his knife, preparing a handle for his hatchet while we had some conversation. I told him they must give up their heathenish religion of burning dogs and tobacco, &c. and embrace the Christian religion, or they could not be a prosperous people. He replied that I would not like it should he come where I lived and tell me I must lay aside my books, &c. I informed him we should not be displeased to have him use all the arguments in his power to convince us of what he thought was right. I laboured to show him they had no proof of their religion; we were able to prove ours was right. He said, he wished to have their children schooled, but the other Indians would not agree to it.

(To be continued.)

FOREIGN.

FOREIGN.

Extracts from the Periodical Accounts of the Missions of the United Brethren among the Heathen.

ANTIGUA.

"This blessed work is still going on in the same manner. I must particularly notice a meeting we have every Tuesday night, which has proved the means of stirring up, not only the little ones, but also hundreds of adult persons, to a concern for their salvation."

BAVIAN'S KLOOF, near the Cape of Good Hope.

From many pleasing declarations of Christian faith and experience in the converted Hottentots, we have room to select only the following.

One of them said, "Before we heard the word of God, we lived, like senseless beasts, in sin and vice, and thought but little or never of God; and even now, after the gospel has been brought to us, and the great love of our Saviour towards us is described to us every day, we ought to be ashamed that we are still so disobedient to his word."

Another said, "I am a miserable creature! In my youth I grew up in all manner of bad things; and continued in the practice of them till my old age. How shall I thank our Saviour enough, that he has had mercy upon me!"

Another said, "I am a poor sinner, and many evil thoughts come daily into my mind; but whenever they arise in my heart, if I turn to my Saviour, and pray him to preserve me, he has pity upon me, and grants me again a sense of his love, freeing my heart from evil."

One of the people related an account of a quarrel between her and her husband; but added, "Our Saviour has granted us grace to be friends again. We confessed to each other our sins: and kneeling down, prayed him to take all enmity and bitterness away from us. He heard our prayers, and we now live in peace. This has given me new courage, firmly to trust in him."

One of the communicants said, "I am not able to find words to describe the mercy and favour shown to me on this occasion. What I felt during the holy sacrament, and what my heart enjoyed, I must take with me to eternity; for it is not possible to speak of it here. I thought, O my God! is it possible that such a wretched creature should enjoy such bliss!"

ANECDOTE.

ANECDOTE.

A Peasant and an Emperor.

A Persian emperor, when hunting, perceiving a very old man planting a walnut tree, and advancing towards him, asked his age. The peasant replied, "I am four years old." An attendant rebuked him for uttering such an absurdity in the presence of the emperor. "You censure me without a cause," replied the peasant: "I did not speak without reflection; for the wise do not reckon the time lost in folly and the cares of the world: I therefore consider that to be my real age, which has been past in serving the DEITY, and in discharging my duty to society." The emperor, struck with the singularity of the remark, observed, "Thou canst not hope to see the trees thou art planting come to perfection." "True," answered the sage: "but since others have planted that we might eat, it is but right that we might plant for the benefit of others." "Excellent," exclaimed the emperor. Upon which, as was the custom whenever any one was honoured with the applause of the sovereign, a purse bearer presented the old man with a thousand pieces of gold. On receiving it, the shrewd peasant made a low obeisance, adding, "O king! other men's trees come to perfection in the space of forty years; but mine have produced fruit as soon as they were planted." "Bravo!" said the monarch, and a second purse of gold was presented; when the old man continued, "The trees of others bear fruit only once in a year, but mine have yielded two crops in a day." "Delightful!" exclaimed the emperor, and a third was given: after which, putting spurs to his horse, the monarch retreated, saying, "Reverend father, I dare not stay longer, lest thy wit should exhaust my treasury."

POETRY.

CRUCIFIXION.

IS this my Jesus, this my God!
 Whose body all o'er stain'd with blood,
 Hangs on th' accursed tree!
 Who bows his head oppress'd with pain,
 But 'midst it all doth not complain!
 Yes, O my soul, 'tis he!

Is this my bleeding sacrifice,
 Who bows his head, and calmly dies,
 High lifted on the tree?

Unknown

Unknown by Gentiles, mock'd by Jews,
Whom almost all mankind refuse?
Yes, O my soul, 'tis he!

And shall I, *can* I once forget
His love, so free, immensely great?
No, never let it be!
But let me always see the Lamb,
And ever praise his gracious name
To all eternity.

EPITAPH ON THE GRAVE-STONE OF A MINISTER.

WHILE servile flattery spreads the hero's fame,
And pours her lavish praises on the wise,
Jesus, 'tis on the glories of thy name
The Christian's faith and hope of heaven relies.
Thy precious blood be all thy servant's plea,
Thy merits, Lord, alone shall speak for me.

PRESENCE OF GOD.

IN holy converse with my God,
How pleasant glides the smiling day!
And when he sheds his love abroad,
All nature seems divinely gay.

Ye precious moments, sweet and few,
Ah, why so rapid is your flight?
For, cheering as the morning dew,
Ye dissipate the gloom of night.

When present with your joys divine,
This world recedes with all its cares,
And future blessed prospects shine,
While heav'n a brighter glory wears.

But when, neglectful of these charms,
I cherish not your longer stay,
What doubts, what fears, what dread alarms,
Unite to steal my peace away!

Dear Saviour! thy endearing smiles
Shall be the glory of my song,
Thy presence every care beguiles,
To thee my life and soul belong.

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MAY, 1806.

Vol. III.

MRS. DENNY'S DIARY.

(Continued from p. 404.)

JAN. 1, 1769. **T**HIS being the Lord's day, also the first day of the year, O may I draw near to God with holy reverence, and be deeply humbled before him for the many backslidings I have been guilty of, the past year. If thou shouldst be strict to mark iniquity against me, I could not stand before thee. O how have I loved the world and the vanities of it! How inordinate is my love to the creature, and how little love for my Creator. O my God; but how dare I say *my* God? Humble me for my many sins, and for thy dear Son's sake freely pardon them. Grant to thy handmaid a truly thankful heart, for the innumerable mercies, I and mine have been favoured with the year past. While many others have been brought to great straits, and difficulties, respecting the comforts of life, I and mine have had to the full. This is not that we have deserved more than others. Give me grace, O gracious God, to begin the year with thee, and if thou shouldst be pleased to spare my life this year also, grant that I may bring forth more fruit to thy praise.

This day have I heard of the death of my Sister Henshaw. O how sudden, and surprising! How little did I expect such news when I was writing the above. That news was sounded in my ears, "she has gone, and gone in a moment, down to the silent chambers of death." She was I trust permitted to draw a few breaths in the new year. O that it might be an effectual warning to me, and to us all to be ready. Blessed God, may every dispensation of thy providence towards me, whether merciful or afflictive, work together for my everlasting good.

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H M H

July

July 2, 1769. This night God is pleased in his holy providence to visit us with a most awful storm of thunder and lightning. It is the most dreadful night I ever saw. The heavens have been seemingly in a blaze over us, and the thunder breaking all around us, and we as it were waiting to see which would be struck first. But we are all yet spared monuments of divine mercy. Blessed God, suffer us not to be forgetful of thy mercies, but let thy judgments drive us and thy loving kindness draw us to thee.

October 8, 1770. I am now brought by the goodness of my God to the first day of another year of my life, and must lament before him my many backslidings. O how little do I grow in grace! I seem not to bring forth the fruit of a walk with God. O my God, let me plead with thee for the quickening, sanctifying influences of thy Holy Spirit. Bring me off from every false bottom. Enable me to renounce all self righteousness, and to rely wholly on Christ. Lord, thou art able to build up thy handmaid in faith and hope. Let me not be deceived with a false hope, that shall make me ashamed. Let me not be forgetful to praise thee for the mercies of the past year. Blessed be my God that he has continued me to my family, and them to me, while many parents around me have been taken from their children, and children from their parents. O let the goodness of God lead us to repentance. May we love the Lord our God in sincerity, and in truth. Now thy judgments are abroad in the earth, may the inhabitants of it learn righteousness.

July 22, 1771. O God, how hard do I find my heart, how attached to the world, how dead to every thing that is good! Deeply humble me for my sins, and stir me up to my duty. Shed abroad in my soul a double portion of thy Holy Spirit, and enable me to walk the way of righteousness with delight. The many cares and incumbrances of this life, which are growing daily upon me, take off my mind from thee. I neither hear nor read thy word as I would, neither do I retain it. O thou infinite Jehovah, pardon my sins, and accept me for thy dear Son's sake. Enable me by thy grace to long more after thee. Let the breathing of my soul be after thee, the living God. I can find no happiness in any created being without thee. What is the world without thee! Husband, children and friends are near and dear to me. But what are they without thee? O my God, let me have thy presence and blessing. Let me resolve not to be content in any thing short of thee. After a strict examination of myself, I think there is nothing I so earnestly desire at the throne of grace, as a heart to love God and hold close communion with him. Gracious God, deny me what worldly comfort thou pleasest, only grant me resignation to thy will.

will. Deny me not thy gracious and fatherly presence, which is better than life itself.

October 17, 1774. God has been pleased to remove from me my honoured mother by death. O my God, may this dispensation of thy holy hand quicken me in my duty, and prepare me for my own change. Make me truly thankful that thou didst continue her so long to us. A blessing she was indeed, a friend to the souls of her children and to the world. O my God, enable me to follow her pious example so far as she followed Christ. Make me submissive to thy will : and while I mourn my loss, let me bless thy name, that although my loss is great I have reason to think her gain is much greater. Blessed be the name of my God, although a dear mother is taken away, yet *he* changeth not, and is able to answer all her prayers which she has put up for her children. And God grant that it might be so.

Sabbath night, Nov. 1774. If God should see meet to spare my life to another Sabbath I expect to commemorate my Saviour's death at his table. O my God, how earnestly do I desire thy blessing, and presence with me this week, to enable me to examine myself. Search me, O God, and try me. Enable me to humble and abase myself, that thou mayest be exalted. I know I can do nothing of myself, but thy grace is sufficient for me. O make it efficient in me. If thou see fit to bring me to that blessed day and hour, make me a welcome guest, if it may be thy blessed will.

(The following is without date. It was probably written on the succeeding Sabbath after communion.)

Blessed God, hast thou permitted me to go to ~~thine~~ house, and sit down at thy table ? O may I wonder, and still wonder at the condescension of that Majesty Divine, that he should permit such worthless creatures to sit down with him at his table. Wonderful are thy works of creation and providence, but much more wonderful are thy works of redemption, that God, whom the heaven of heavens cannot contain, should die for sinful mortals. O that my mind may be deeply impressed with a sense of it. O that I might be enabled to crucify my sins, which crucified my Saviour. Why, my soul, no more affected with thy Saviour's sufferings and thy own sins ! Enable me, O God, to keep this world under my feet, and to make thee all and in all.

March 16, 1775. As this day is set apart for fasting and prayer, may I upon the bended knees of my soul renew my covenant with God. O may I be sincere in my poor endeavours to serve God this day. Blessed be his name, he is striving with me by his Holy Spirit to bring me out of this dead lethargy, which I have been so long lamenting. It is by his grace and goodness only that I am now enabled to write. Eternal

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and ever blessed God, I desire to present myself before thee with the deepest humiliation and abasement of soul, sensible how unworthy such a sinful worm is to appear before the holy Majesty of heaven and earth, and especially on such an errand as this, to renew covenant with thee. But the scheme is thine own. Thine own infinite condescension hath made the proposal, and inclined my heart to accept of it. I come, therefore, O my God, acknowledging that I have greatly offended. I would smite upon my breast and cry, *God be merciful to me a sinner.* I come in the name of thy Son, and wholly trusting in his perfect righteousness, entreating that for his sake thou wouldst be merciful to my unrighteousness, and no more remember my sins. Receive I beseech thee thy revolted creature, who is now convinced of thy right to me, and who desires nothing so much as to be thine. This day I do with the utmost solemnity, and I would hope with the greatest sincerity, surrender myself to thee. I renounce all former lords that have had dominion over me, and I consecrate to thee all that I am, and all that I have; the faculties of my mind, the members of my body, my worldly possessions, my time, and my influence over them, to be all and entirely for thy glory, and employed in obedience to thy commands, so long as thou continuest me in life, with an ardent desire and humble resolution to continue thine through all the endless ages of eternity; ever holding myself in an attentive posture to obey the first intimations of thy will, and ready to spring forward with zeal and joy to the immediate execution of it. But, O thou Majesty Divine, sensible of my own weakness and inability to perform any good thing, or to keep any holy resolutions, I look to thee for strength. O may I derive it from thee. May I be striving after farther attainments, and be enabled to persevere to the end. To thy direction I resign myself and all that I have, to be disposed of by thee in such a manner as thou shalt in thine infinite wisdom judge most subservient to the purposes of thy glory. To thee I leave the management of all events, and say, without reserve, "Not my will, but thine be done." I rejoice with a loyal heart in thy unlimited government, as what ought to be the delight of the whole rational creation. Use me, I beseech thee, in thy service. Number me among thy peculiar people. Let me be washed in the blood of thy dear Son. Let me be clothed with his righteousness. Let me be sanctified by his Spirit, and let my life be conformable to his commands. Impart to me through him all needful influences of thy purifying, cheering, and comforting Spirit, and let my life be spent under those influences and in the enjoyment of the light of thy countenance, as my Father and my God. And when the solemn hour of death shall come, may I remember this thy covenant, well ordered in all things and sure,

sure, as all my salvation and all my desire. Every other hope and enjoyment is perishing. Heavenly Father, look on thy languishing, dying child. Embrace me in thy everlasting arms. Put strength and confidence into my departing Spirit, and receive it to the abodes of those that sleep in Jesus, and may I at last attain, according to thy promise to thy people, a glorious resurrection and eternal happiness in thy heavenly presence. And if my surviving friends should, when I am in the dust, meet with this memorial of my solemn transactions with thee, may they make the engagement their own, and do thou graciously admit them to partake in all the blessings of thy covenant, through Jesus Christ the great Mediator of it : To whom with thee, O Father, and thy Holy Spirit, be everlasting praises ascribed by all the millions, who are thus saved by thee, and by all those other celestial spirits, in whose work and blessedness thou shalt call them to share. Amen.

August 4, 1776. O thou blessed God, all thy works shall praise thee, and thy saints O Lord shall bless thee. How earnestly did I desire thy welcome voice this morning, and how sweetly did I hear thee speak unto me, *Be it unto thee even as thou wilt.* O wonderful condescension, to hear unworthy me, and graciously to answer my prayers. Grant that my mouth may be opened wide, that it may be filled, and my heart be expanded to welcome the effusion of divine influences. Blessed Jehovah, thy works of creation, providence and grace are wonderful. When I survey them, what order, harmony and beauty in every part, that I must cry out, *all thy works shall praise thee, O Lord.* But when I meditate on the work of redemption, then I cry, *Glory to God in the highest, peace on earth and good will towards men ;* Jesus has undertaken the work of my salvation, and he has omnipotence to effect it. Verily he has. Be encouraged, O my soul, and trust thy God and Saviour, and he shall not fail thee.

July, 1780. O thou all-conquering Jehovah, unto thee will I come, and before thee will I bow myself. Thou hast been pleased in thy infinite goodness to discover to me the plague of my own heart. Thou hast permitted the tempter to throw his darts at me, to cause me to scruple whether I ever loved thee; but adored be thy name; thou hast enabled me to vanquish him. Thou hast humbled me for my sins, and enabled me to act faith upon the blessed Jesus. I will rejoice in the Lord, and joy in the God of my salvation. In the multitude of my thoughts within me thy comforts delight my soul. Surely I will go to thy house in the multitude of thy mercies; I will worship towards thy holy temple.

October 15, 1780. O thou infinitely blessed God, I am forever unworthy to praise thee, or to take thy sacred name into my

my polluted lips. But thou art graciously allowing sinful dust and ashes thus to do. Thou hast brought me out of darkness into marvellous light. In the midst of perplexing fears thou didst enable me to acquiesce in thy will. Thou hast done great things for me, and blessed be thy name. The Captain of my salvation came forth to my help. He girded me with strength, and vanquished my enemies. Sing praises unto the Lord that dwelleth in Zion. He has not forgot the cry of the humble. The Lord is righteous, and all his works are done in truth. Who is like unto thee, who deliverest the poor from him who is too strong for him. Thy mercy O Lord is in the heavens, and thy faithfulness reacheth unto the clouds. Sing praises unto God. Sing praises, sing praises unto our King. The Lord of hosts is with me. The God of Jacob is my refuge. Bless the Lord, all ye his angels, that excel in strength. Bless the Lord, all ye his saints. Bless the Lord, all his works, in all places of his dominions. Bless the Lord, O my soul. Hallelujah.

A DISQUISITION

ON THE NINETEENTH VERSE OF THE NINTH CHAPTER OF ROMANS.

Thou wilt say then unto me, Why doth he yet find fault? for who hath resisted his will?

THIS is the most plausible and the most common objection, that ever has been made against the divine agency in the production of moral exercises in the human heart. Those who *deny*, that God operates immediately upon the hearts of either saints or sinners, rely upon this objection to support their opinion. Those who *allow*, that God softens the hearts of some, and hardens the hearts of others, instantly fly to this objection, to excuse them for not loving, and even for actually hating God. The careless and secure urge this objection, to excuse their carelessness and security; and the awakened and impressed urge this objection to excuse their obstinacy and unbelief. All classes of sinners consider this objection as their strong hold, to which they can always retreat as their last and safe resort. It is of great importance, therefore, fairly and fully to remove this objection against the doctrine of divine efficiency, which is so reproachful to God, and so injurious to those who make it. But since the whole force of this objection lies in its ambiguity, it is necessary, in the first place, to explain it with accuracy and precision.

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To ascertain the true import of this objection, let us look back to the connexion in which it is introduced. The apostle had been speaking of God's conduct in calling in the Gentiles and rejecting the Jews; and had represented him as bringing about this event, by *softening* the hearts of believers, and *hardening* the hearts of unbelievers. To illustrate this point, he mentions the instance of Pharaoh. "What shall we say then? Is there unrighteousness with God? God forbid. For he saith to Moses, I will have mercy on whom I will have mercy, and I will have compassion on whom I will have compassion. So then it is not of him that willeth, nor of him that runneth, but of God that sheweth mercy. For the scripture saith unto Pharaoh, even for this same purpose have I raised thee up, that I might shew my power in thee, and that my name might be declared throughout all the earth. Therefore hath he mercy on whom he will have mercy, and whom he will he *hardeneth*." Having thus plainly asserted God's immediate agency in *softening* the hearts of saints, and in *hardening* the hearts of sinners, he introduced the strongest objection, which he supposed any one could possibly make against the doctrine he had taught. "Thou wilt say then unto me, why doth he yet find fault? for who hath resisted his will?"

This is as much as to say, that if God does indeed harden the hearts of sinners, then he *compels* them to be hardened, and they cannot help being what they are; which is totally inconsistent with any criminality on their part. Here it is necessary to form a clear and just idea of *compulsion*. This implies two things, *constraint*, and *restraint*. A man is *compelled* to act, when he is *constrained* to act contrary to his will. Daniel was *compelled* to go into the den of lions, because he was *constrained* to go in, contrary to his will; and Joseph was *compelled* to go into Egypt, because he was *constrained* to go there, contrary to his will. In all cases of *constraint*, there is *compulsion*; because the *will* of the person constrained is opposed to the power that constrains him. But a man may be *compelled* by *restraint* as well as by *constraint*. Thus Jeroboam was *compelled* to let the prophet go, when his withered hand effectually *restrained* him from acting agreeably to his will. Paul and Silas were likewise *compelled* to stay in the prison, so long as their feet were made fast in the stocks, which, contrary to their will, *restrained* them from walking. In every instance of *restraint*, there is *compulsion*; because the *will* of the person restrained is opposed to the power that restrains him. It is now easy to see, that no man can be said to be *compelled* in any case, unless he is either *constrained*, or *restrained*, contrary to his will. This is the only proper meaning of *compulsion*; and this is precisely what the objector means by asking, "Who hath resisted

resisted his will?" He supposes, that sinners may endeavour to resist the will of God, while he is hardening their hearts, but notwithstanding all their endeavours, they are *compelled* to be hardened. And do not those, who make this objection at the present day, mean the same thing by it? When they ask, how can we be to blame, if God hardens our hearts? Do they not mean to ask, how can we be to blame for the hardness of our hearts, if God *compels* us to be hardened contrary to our will? Do they not mean to say, that the act of God in hardening their hearts must be an act of *compulsion*, by which he either *restrains* them from being what they *wish* to be, or *constrains* them to be what they *do not wish* to be? It is undoubtedly true, that every person, who objects against God's hardening the hearts of sinners, objects against it as implying the exercise of compulsion on God's part. He must mean to complain of compulsion in this case, because this is the only ground of objection, and a solid ground, if it be true. Who ever felt himself to blame for doing what he was *constrained* to do, contrary to his will? Or who ever felt himself to blame for *not doing* what he was *restrained* from doing contrary to his will? Did a good man ever blame himself for not attending public worship, when he was *restrained* from attending, contrary to his will? Or did a martyr ever blame himself for going to the stake, when he was constrained to go, contrary to his will? No such case ever happened. Compulsion is always inconsistent with blame. Those, who object against God's hardening the hearts of men, mean to make a reasonable, solid, unanswerable objection; and, therefore, they mean to say, that, if God does harden their hearts, he *compels* them to be hardened. This is saying something pertinent and forcible; for if it be true, that God does exercise *compulsion* in hardening the heart, then there is good reason to ask, "Why doth he yet find fault? For who hath resisted his will?"

The way is now prepared to inquire, whether there is any just ground for this objection against the divine agency in hardening the hearts of sinners. Certainly there is not the least ground for it, if God does not use any *compulsion* in hardening their hearts. And here the following things deserve a serious, critical, and impartial consideration.

1. It is generally *allowed*, that the divine agency, in *softening* the hearts of men, does not imply *compulsion*. In stating the objection, the apostle seems to take it for granted, that there is no compulsion in God's *softening* the hearts of saints. Thou wilt say then unto me, why doth he yet find fault? For who hath resisted his will? He had just before said, that "God hath mercy on whom he will have mercy." That is, he softens the hearts of whom he will, by taking away their stony hearts and giving them hearts of flesh. But he introduces no one as object-
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ing against this; because he supposed it would be allowed by all, that God may soften the hearts of believers, without the least degree of compulsion. And it is now universally granted by those, who acknowledge a special divine operation in the conversion of sinners, that God uses no compulsion in softening and changing their hearts. But if God uses no compulsion in softening the hearts of saints, why should it be supposed, that he uses any compulsion in *hardening* the hearts of sinners? In softening the hearts of saints, he is represented as making them *new creatures, creating them anew* in Christ Jesus, and exerting the same mighty power, that he exerted in raising Christ from the dead. These expressions plainly imply, that he actually produces new and holy affections in their hearts. But if he can produce new and holy affections in the hearts of saints, without compulsion; what ground is there to suppose that he must use compulsion in producing any moral affections in the hearts of sinners? If God can *soften* the hearts of men without compulsion, it must be supposed, that he can *harden* them without compulsion. This is plain and intelligible to every capacity, and deserves great attention upon this subject.

2. God cannot *compel* men to be sinful unless they all the while *choose* to be holy. It has been shown, that compulsion always implies either constraining, or restraining men, contrary to their will. Where there is no constraint, nor restraint, contrary to the will of a person, there can be no compulsion. If sinners do not choose to be holy, then they can never be *restrained* from being holy; and if they always choose to be sinful, then they can never be constrained to be so. It would be absurd to say, that a man is *constrained* to do what he *chooses*; or that he is *restrained* from doing what he *does not choose*. If sinners do not in any case choose holiness, then they cannot in any case be restrained from it; and if in all cases they choose sin, then in no case can they be constrained to it. But it clearly appears from scripture, that sinners always hate holiness, and love sin; hence it is utterly impossible that they should be constrained to love sin, or restrained from loving holiness. Was Hazeael *constrained* to sin, when God told him by his prophet, that he would destroy the life of his prince, and reign in his stead? Or was it possible, that God should *compel* him to that cruel and inhuman deed, so long as he *chose* to do it? It is absurd, therefore, for sinners to say that they are restrained from holiness, or constrained to sin, while they actually love sin and hate holiness. If they would only keep in view the meaning of their own objection against God's hardening their hearts, they would be condemned out of their own mouths, and silenced by their own feelings. What can be more inconsistent than to complain, that they cannot resist the will of God, when they do

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not

not desire to resist it? or to say that they are *compelled* to sin, when they *love* to sin, and roll it as a sweet morsel under their tongue?

3. The effect produced by the divine agency in hardening the hearts of sinners, demonstrates that there is no *compulsion* in it. The effect produced is a *free, voluntary* choice. God makes them *choose* to act in the very manner in which they do in all cases act. We have an account of many whom God actually hardened; and all appear to have acted freely and voluntarily under the divine agency. Joseph's brethren *chose* to act in the most unfeeling and cruel manner, when, according to the divine prediction and under the divine influence, they threw him into a pit, and sold him into Egypt. Pharaoh, whom God actually hardened, and whom the apostle refers to in the passage under consideration, *chose* to disbelieve the miracles of Moses, and disobey the express commands of God. The heathen nations, whose hearts were hardened, *chose* to come out in battle against Israel, by whom they were destroyed. Judas *chose* to betray Christ for thirty pieces of silver, though he was forewarned of his certain perdition. And the Jews, whose eyes were blinded and whose hearts were hardened, *chose* to crucify the Lord of glory, and reject the counsel of God against themselves. In all these instances of God's hardening the hearts of sinners, the effect produced was a free, voluntary choice. He made them choose to act as they did, and as there was no resistance on their part, so there was no compulsion on his. Compulsion always implies resistance on the part of the person compelled. Joseph was compelled to go into Egypt, because he did all he could to resist the overbearing power of his brethren; but God did not compel them to turn a deaf ear to all his cries and entreaties, because they chose to gratify their malice and revenge. So, sinners are never compelled to sin by the divine operation upon their hearts, because the divine operation makes them willing to sin. It implies a plain contradiction to suppose, that sinners endeavour to resist that power or will of God, by which they are made willing to do evil. If this were possible, then it would be possible for God to *compel* them to sin: but it is not possible, that they should oppose the power which makes them willing to act, and therefore it is not possible, that God should, in any case, *compel* them to act. Hence they have no cause or right to ask, "Why doth he yet find fault? for who hath resisted his will?" Did they really desire and endeavour to resist his will in hardening their hearts, they might indeed with great propriety make this demand; but since they always cheerfully comply with his will in hardening their hearts, they have no ground to complain of him, though they have good reason to condemn themselves. Accordingly we find, that those
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who were hardened, did freely acknowledge their own criminality. Joseph's brethren said one to another, "We are *verily guilty* concerning our brother, in that we saw the anguish of his soul, when he besought us; and we *would not hear*." When Pharaoh had called for Moses and Aaron in haste, he said, "*I have sinned against the Lord your God, and against you*." And again he said, "*I have sinned this time: the Lord is righteous, and I and my people are wicked*." And Judas the son of perdition freely acknowledged the criminality of what he had done under the influence of his hardened heart. "Then Judas, who betrayed him, when he saw that he was condemned, *repented himself*, and brought again the thirty pieces of silver to the chief priests and elders, saying, *I have sinned, in that I have betrayed innocent blood*." Thus the conscience of every hardened sinner will sooner or later condemn him for his own hardness of heart. The reason is, he is willing to be hardened. If sinners really wished, desired, and endeavoured to counteract the divine influence by which they are hardened, then the fault would fall upon God, and not upon themselves. But this is never the case, and of consequence, they are as justly to be blamed and punished, as if they sinned independently of God. The divine influence on their hearts does nothing but make them *willing* to act, and it is their willingness to act, which alone constitutes their guilt. Their choice is their fault, and this choice God charges upon them, and they have no right to charge it upon him. Their sole objection against the divine agency is, that God *compels* them to sin, but this objection has no foundation in nature, and therefore they are altogether criminal for the hardness of their hearts. This will further appear, if it be considered,

4. That sinners are conscious to themselves, that God does not harden their hearts by *compulsion*, because they neither feel his operation, nor any voluntary opposition to it. Whenever men are under compulsion, they feel the power that compels them, and their own desire and inability to overcome that power. Sampson, after he had lost his locks, was compelled to be bound; and he felt the power of those who bound him, but found himself unable to overcome it. This holds true in all cases of compulsion. The person compelled feels a power, which he endeavours, but cannot overcome. If sinners, therefore, were compelled to be hardened by the divine operation upon their hearts, they would necessarily feel both the power that operates upon them, and their own endeavour and inability to oppose and overcome that power. But do they ever feel either of these things? Did Judas feel the divine influence upon his heart, or any opposition to that influence? All that he felt was a willingness to betray Christ for thirty pieces of silver. Did

Pharaoh

Pharaoh feel the power that hardened his heart, or any desire to resist it? All that he felt was a strong and voluntary propensity to destroy the people of God. And it is as true now as ever it was, that sinners do not feel, nor oppose that divine influence, by which they are hardened. They feel themselves entirely free and voluntary as to all their internal affections and external conduct. But if God actually hardened their hearts by compulsion, they would naturally feel a struggle and opposition to his hardening influence. They would be conscious of his influence, and conscious of their own exertions to overcome his influence. And since they never do have this consciousness, they know that there is no ground for their objection, that he *compels* them to sin. They know that they never felt his power operating upon their hearts, and that they never felt any opposition to a power they never felt. They know, therefore, by their own constant experience, which is the highest kind of knowledge, that God never does *compel* them to sin, and that their only plausible objection against his hardening their hearts, is absolutely groundless.

Now, if God can both soften and harden the hearts of men, *without compulsion*, or the least obstruction to their moral agency; then there is no room for the supposition of a *self determining power* in moral agents, which Arminians maintain, and upon which they build their whole system. This observation may be illustrated and confirmed by the remarks of Monsieur BAYLE, one of the most ingenious and learned men that France ever produced. In his life of ARMINIUS, speaking of his controversy with the Calvinists, he observes, "*It were to be wished that he had made a better use of his knowledge.*" To this he subjoins the following note, which is extremely luminous.

"I mean, that he had governed himself by St. Paul's rule. That great apostle, inspired by God, and immediately directed by the Holy Ghost in all his writings, raised to himself the objection which natural light forms against the doctrine of absolute predestination; he apprehended all the force of the objection; he proposes it without weakening it in the least. *God hath mercy on whom he will have mercy, and whom he will he hardeneth.* This is St. Paul's doctrine, and see here the difficulty which he starts upon it. "*Thou wilt say then unto me, Why doth he yet find fault? For who hath resisted his will?*" This objection cannot be pushed further: Twenty pages of the subtlest Molinist could add nothing to it. What could they infer from it more than that in Calvin's hypothesis, God will have men to sin? Now this is what St. Paul knew could be objected against him. But what does he answer? Does he seek for distinctions and molifications? Does he deny the fact? Does he in part only? Does he enter into any particulars? Does he remove any equivocations in
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the words? Nothing of all this; he only alleges the sovereign power of God, and the supreme right which the Creator has to dispose of his creatures as it seems good to him. *Nay, but O man, who art thou that repliest against God? Shall the thing formed say to him that formed it, Why hast thou made me thus?* All Christians ought to receive a definitive sentence here; a judgment final and without appeal, in the dispute about *grace*; or rather they ought to learn by this conduct of St. Paul, never to dispute about predestination, and at the first motion to oppose it in bar against all subtilties of human wit, whether they offer of themselves, while they are meditating on that great subject, or whether another suggests them. The best and shortest way is, to oppose this strong bank betimes against the inundations of arguments, and consider the definite sentence of St. Paul, as those immovable rocks, whose foundation is in the midst of the sea, against which the proudest billows cannot prevail, but turn to froth, and dash and break themselves upon them in vain. If ever it be safe to give the mind some exercise on points of this kind, at least we ought to found a retreat betimes and retire behind the bank I spoke of. Had *Arminius* acted thus, as often as his reason suggested to him difficulties against the hypothesis of the reformers, or at all times when he found himself called to answer any disputants, he would have taken a perfectly wise and apostolic course, and made use of the lights of his understanding just as he ought to have done. *Arminius* was no way pressed to oppose the common doctrine, he did not believe that any one run the hazard of salvation by following the hypothesis of *Calvin*. Let us see another circumstance by which he rendered himself inexcusable. To a system full of great difficulties, he substituted another system, which, to speak truly, draws after it no less difficulties than the former. One may say of this doctrine what I have said of the innovations of *Saumur*. It is more vehement and less constrained than the opinion of Mr. Amyraut, but after all, it is no better than a palliative remedy; for the *Arminians* have soon answered some objections, which, as they pretend, cannot be refuted on *Calvin's* system; but they find themselves exposed to other difficulties, which they cannot get clear of but by a sincere acknowledgment of the infirmity of the human mind, and the consideration of the incomprehensible infinity of God. And was it worth while to contradict *Calvin* for this? Ought he to have been so very delicate in the beginning, seeing in the end he must have recourse to such an asylum? Why might he not as well begin with it, since he was doomed to come to it soon or late? He is mistaken who imagines, that after having entered the lists with a great disputant, he will be allowed to triumph only because he had gained some advantage over him at beginning.

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A wrestler, who should outrun his adversary three parts or more of the race, does not win the crown, unless he preserves his advantage to the end of the course. It is the same in controversies; it is not sufficient to parry the first thrusts. The replies and the rejoinders must all be satisfied, till every doubt is perfectly cleared. Nor this is what the hypothesis of Arminius, nor that of the Molinists, nor that of the Socinians, is able to do. The system of the Arminians is only fit to obtain some advantages in those preludes of the combat in which the forlorn hope is detached to skirmish; but when it comes to a general and decisive battle, it is forced to retire, as well as to rest behind the incomprehensible mystery." PHILONOUS.

OBSERVATIONS ON JEREMIAH XVII. 9.

"The heart is deceitful above all things, and desperately wicked; who can know it?"

No. IX.

(Continued from page 417.)

IN this number remarks will be made on the deceitfulness of the human heart, with relation to error in judgment or speculation, in things of a religious nature; and such conduct as results from, or stands connected with it. May the Fountain of all wisdom lead us to the knowledge of truth and to a suitable improvement of it!

It is admitted by all, that since man is in a depraved state, he is liable to form incorrect and erroneous opinions, with respect to religious subjects. But as the idea of criminality or desert of blame, as attached to such errors, and the conduct, which results from them, is very ungrateful and irksome to wicked men, they are led to devise and employ pleas and excuses, to vindicate the innocence of error, both of sentiment and practice.

Their general plea may be thus stated. "If we really believe that we form correct sentiments concerning the divine character, law and government; the nature of duty and moral and religious subjects in general, these sentiments, although they may be incorrect and wrong, yet with respect to ourselves, they must be right in this sense, that they cannot be imputed to us as sinful. God, who knows our ignorance and weakness, can never be supposed to blame and condemn us for errors in sentiment or speculation, and especially, if we have made it our object

ject to become acquainted with truth. And since such errors cannot be criminal and displeasing in the sight of God, their fruits, or the practices, which result from them, cannot be criminal and displeasing in his sight. But admitting that errors in sentiment, and the practices, which result from them, are not entirely blameless, yet they cannot be criminal in any considerable degree. All such errors are imputable to the weakness and frailty of human nature. God, the father of mercies, who remembers that we are dust ; who knows the feebleness of our frame, and who pities our weakness, will not behold our wanderings, which result from ignorance, with an eye of angry displeasure. He surely will not be strict to mark them against us ; nor can we believe that he will punish us for them."

Such is the substance of the plea, made by many, for those errors in sentiment and practice, which result from ignorance. And to give this plea a greater weight, an appeal is not unfrequently made to scripture authority, and particularly to the following passage, "as he (man) thinketh in his heart, so is he." If a man think himself to be right in sentiment, in practice, he really is so. It is also plead, that conscience is placed in the soul as a judge of right and wrong ; and therefore, if conscience do not condemn us for our errors committed through ignorance, so neither will God, the author of conscience, condemn us.

How many, from considerations like those above stated, quiet their minds, stupify conscience, and cry peace and safety, when destruction is but just before them !

That error in sentiment and practice, arising from ignorance, is far from being the blameless thing, as above supposed ; but that it is inexcusably criminal, of extremely dangerous tendency, and frequently destructive in its consequences, will be evinced, it is believed, from the following considerations.

1. God requires his rational creatures to believe the truth, as revealed in the Bible, and to practise in conformity to it. But in doing this, is it to be supposed that he leaves it optionable with them, whether to believe the truth, as he has stated it, and according to its true import, or to believe something else instead of this to be the truth which he has revealed ? This surely may not be admitted. God, in requiring us to believe the truth, as contained in his word, requires us to believe it according to its true and real meaning ; nor, indeed, is it possible *really* to believe the truth in any other way. And as he requires us thus to believe, so he requires us to regulate our conduct according to this belief. The scriptures of truth are full of meaning, and this meaning is definite and precise. Hence it appears, that it is not sufficient that we give a general assent to these scriptures, as true, while we remain ignorant of the nature and import of their contents. This does not answer to what

what God requires. He requires us to believe them in their true and definite sense. He requires us to believe in his existence and the perfections of his existence, agreeably to the true sense in which they are revealed. Thus he requires us to believe concerning his law and government ; concerning Jesus Christ, his gospel, and the method of salvation by him ; and concerning the precepts and institutions of his religion. Can it reasonably be questioned that God requires us thus to believe in these things or according to the real sense in which they were written, by holy men, as they were moved by the Holy Ghost ? Can it with any propriety be urged that God allows us to believe in, or to understand them, in any other sense than their true sense ? Were God to allow us to believe in, and understand the great truths contained in the Bible, in a sense opposite to, or different from their real meaning, we should have no certain and infallible standard of faith and practice. Any revealed doctrine might be true, or not true, according as weak and ignorant men might please to believe, or not believe, concerning it. Surely then, it cannot reasonably admit of controversy, that God does, indeed, require us to believe in the truths of revelation, in conformity with their just and proper meaning. It must be evident, therefore, to every considerate and reflecting mind, that erroneous sentiments concerning duty and divine truths, constitute disobedience to the command of God, and rebellion against his authority : and of course are inexcusably sinful. Nor is it less evident that this is the case, with respect to all those erroneous practices, which result from such sentiments.

2. The holy scriptures, or the truths which God requires us to believe and reduce to practice, are expressed with sufficient plainness and perspicuity to be understood. However there are some things in the Bible hard to be understood ; and however there may be some things which God does not design nor require that we should clearly understand, at present, yet, all those truths, contained in the sacred volume, which are of a practical nature, and of importance to be clearly understood, are so plainly expressed, that every serious inquirer may comprehend their meaning. Indeed, the very idea of revelation, is, that things are made known or manifest. Besides, we have divine promise, that the meek shall be guided in judgment ; that if any man will do the will of God, he shall know of doctrines, distinguish truth from error ; and that whosoever seeketh, shall find. Every honest inquirer will find and know the truth. No such inquirer ever failed of desirable success. It is evident, then, that errors respecting duty and religious subjects in general, and the attendant errors in practice, be the ignorance from which they originate ever so great, are inexcusably sinful.

3. Errors

3. Errors in judgment respecting duty and divine truths in general, originate from a criminal source, blindness, or sinful depravity of heart. Were it not for the wickedness or deceit of the heart, the understanding would be luminous, and the decisions of the judgment correct. In heaven, the blessed inhabitants see eye to eye. There is no jarring or discord in their views and sentiments. Perfect union and harmony exist among them. And would not this be the happy case with the rational inhabitants of the earth, were it not for their sinful depravity? What reason can be assigned why it should not? The true source of unbelief and error in religion, with relation to the head, is infidelity and error of heart. Agreeably the Gentiles are represented as "having the understanding darkened, being alienated from the life of God, through the ignorance that is in them, because of the blindness of their heart." From this same sinful cause it was, that they became fools, in their understanding, with respect to duty and subjects of religion in general; and they evinced their folly by "changing the glory of the incorruptible God into an image made like unto corruptible man, and to birds, and four-footed beasts, and creeping things." And from this cause also it was, that they "changed the truth of God into a lie, and worshipped and served the creature." The darkness or wickedness of their hearts led them to form the most unworthy, dishonourable and degrading sentiments with respect to the glorious Majesty of Heaven, and with respect to their duty to him. And their conduct thence resulting was absurd, impious and abominable in the highest degree. Such, in general, is the character of the heathen world at the present day. And may it not be added, that numerous and very great errors with respect to duty and religious subjects in general, exist in the Christian world, which are to be traced up to sinful depravity of heart, as the original cause; and which are accompanied with many and shocking deeds of darkness. But are all these errors, in sentiment and practice, things of a blameless nature? Are they chargeable with little or no guilt? So long as they stand connected with, or arise from a heart deceitful above all things and desperately wicked, their criminality must be very great, and "stand confessed."

4. That error in sentiment, and the practice which accompanies it, however great the ignorance may be from which they spring, are inexcusably criminal, of extremely dangerous tendency, and destructive in their consequences, is evident from express Bible testimony. By this we are certified that these were those to whom God would send, on account of the sinfulness of their hearts, "strong delusion, that they should believe a lie, that they all might be damned who believed not the truth;" that these are "damnable heresies," and that "there is a way
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which seemeth right unto a man, but the end thereof are the ways of death." Are these declarations compatible with the idea, that error in religious sentiment is either blameless or safe? Do they not rather evidently imply, that such error is very highly criminal; that it may be, and indeed, sometimes, if not often is destructive to the soul in its consequences? Should the unhappy persons, under the destructive delusion, as above stated, plead that they verily thought that their belief was according to truth, and therefore that they ought not to be blamed and condemned on account of it, would this plea be available? would it meet the divine acceptance? Surely not. O holy God! how just and righteous; yet how awful must be their condemnation!

Our Saviour, a little previous to his crucifixion, thought fit to let his disciples know what were the trials and sufferings to which they would be exposed, and which they would realize in the course of their ministry. He assured them that they must, in a short time, drink the cup, which he was about to drink, or that they must suffer martyrdom for their religion. And such, he informed them, would be the blind zeal and insatiation of their murderers, that they would think they were doing God service, by their murderous and horrid conduct. But is it to be admitted that their conclusion was just? Can it reasonably be urged, that in putting to a cruel and ignominious death, those holy men, those blessed heralds of the gospel, they rendered to God an acceptable service? Notwithstanding they *believed* that this was the case, it must be the verdict of every impartial and considerate mind, that their conduct was highly sinful, and abhorrent in the view of the all holy God. Whoever toucheth his children, to harm them, "toucheth the apple of his eye." Their conduct can admit of no excuse. Nor was Saul of Tarsus excusable for his bigotry and persecution of the church of Christ. Although, while he was engaged in prosecuting that work of cruelty and of darkness, he verily thought he was doing right; kept a conscience void of offence, and cherished a hope of heaven, which "was firm and bright," yet, no sooner did the commandment come, than sin revived and he died. No sooner was God pleased to open his eyes and fasten conviction of truth upon his mind, than he saw himself to be unspeakably vile and abominable on account of that conduct, which he had, before, esteemed laudable and meritorious. He saw himself condemned, and justly condemned; and all his flattering hopes and sanguine expectations forsook him. After his conversion to the Christian faith, instead of justifying his conduct, we find him speaking of himself as the least of all saints, and as unworthy to be an apostle of Christ, because he had wickedly persecuted his church.

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The passage of scripture, (Prov. xxiii. 7.) which is often urged in vindication of error in judgment with respect to religious subjects, is so far from favouring the sentiment, for which it is adduced, as directly to oppose it. "As he thinketh in his heart so is he." This passage, instead of proving that a man is *really right* when he *thinks* himself to be so, is evidently designed to convey the idea, that when the *thoughts or sentiments of a man's heart are wrong, he is a bad or sinful character*. The immediate context of this passage very clearly illustrates and confirms this idea. Of this, it is presumed, the reader must be convinced, by carefully attending to the passage, with its connexion.

The plea respecting conscience, as a judge of wrong, &c. is very far from being correct, and the reasonings from it very far from being conclusive. Conscience, indeed, when rightly informed, will act as an impartial monitor, and approve or disapprove our conduct, either as it is right or wrong, holy or sinful. But how often is this faculty, through the deceitfulness and depravity of the heart, misguided, so as to become a dangerous, instead of a safe and sure guide and arbiter of action? Agreeably we read of a defiled and seared conscience. Although St. Paul, while persecuting the church of Christ, kept a conscience void of offence; although it did not reproach him for his infamous and abominable conduct, yet, he as really acted a criminal part, as if conscience had been awake to reprove him. If his criminality were not *so great*, it was nevertheless *as real*. In numberless instances, it is apprehended, wicked men experience no check or rebuke of conscience, while they are doing the things, which are not lawful and right; but have its approbation. However true it may be, that we should always do wrong in acting in *opposition* to the dictates of conscience, yet it may be, and it is presumed that it often is the case, that we act a criminal part, when we *follow* its dictates. Man is blamable for regulating his conduct according to the dictates of an erroneous or misguided conscience, because such a conscience is the result of depravity or wickedness of heart, which, in its nature, is voluntary. Errors are never excusable, when they originate from this source.

How unhappy, how dangerous is the condition of wicked men! Their deceitful and wicked hearts are continually seducing them into errors, as dangerous as they are flattering. How often is it the case, that they cherish the fond belief, they are, in a spiritual view, rich, and increased in goods, & stand in need of *nothing*; when they are poor, & wretched, & destitute, & stand in need of *all things*! How often is it the case, that they possess more knowledge and wisdom in their own conceit than seven men, who can render a reason, when they stand in need of

of being instructed in the first principles of the oracles of God ! How often is it the case, that they think they are doing very well, when they are doing exceedingly ill ; and that they are in the ark of security, when they make lies their refuge ; and cry peace and safety, when awful destruction is but just before them !

O the unhappy and perilous situation of the ungodly ! They have no security from the most dangerous and destructive errors, while they remain in a secure and impenitent state. Although God has promised to preserve his children from such errors, he has made no such promise to the wicked. They are, therefore, constantly liable to run into all the mazes of error, and to become subject to such strong delusions, as to believe a lie, and to realize the dreadful consequence of it. Nor is their state less criminal than it is dangerous and unhappy. All their errors and delusions, with respect to duty and divine things in general, are highly and inexcusably criminal ; and for all their errors in belief as well as practice, they are accountable to the Judge of all. Alarming, dreadful condition of self-deceivers ! dying in their present condition, how awful must be their disappointment ! Is not this a consideration sufficient to make us tremble, and to lead us with solicitude and fervour, to cry, " Search me, O God, and know my heart ! try me, and know my thoughts ; and see if there be any wicked way in me, and lead me in the way everlasting."

As there is no safety from destructive error in sentiment and practice, but by securing the friendship and guidance of the God of wisdom and of faithfulness, let the sinner be persuaded immediately to secure his friendship and guidance, by consecrating himself, body and soul, to his service. Let none plead ignorance as an excuse for neglect of this important and necessary duty. Vain will be every plea or excuse respecting this subject ; for God has clearly pointed out to us, what he would have us to do, to secure his special favour and all the happy consequences of it. Nothing but wilful blindness will prevent our seeing and understanding what it is that the Lord our God requireth of us ; and nothing but this will prevent our compliance with his requirement. If we understand not, and are not satisfied with what God has revealed to us, as our duty, nothing that men can say, will be likely to make us understand, or give us satisfaction.

O thou ! who commandest the light to shine out of darkness, be pleased mercifully to illuminate the darkened understandings of sinners, and to shine into their hearts, to give them the light of the knowledge of the glory of God in the face of Jesus Christ.

SILAS,

ON

ON CONFERENCE MEETINGS.

THAT the exercises of religion are pleasing to some and displeasing to others is a fact. That this difference of moral taste should lead to different opinions about the propriety and desirableness of frequently engaging in the duties of religion, is not at all wonderful. Christians, who love the exercises of religion, and have been accustomed to meet for conference and prayer, can testify to the pleasure and utility of such meetings. Happy are the saints, while with brotherly affection they converse together upon the interesting things of eternity, sing the praises of their Redeemer, and with one heart and one voice supplicate the throne of grace.

Their hearts burn with benevolent affection and delight, while their tongues speak of the great things of God's kingdom. That such employments are desirable, no Christian can have the least doubt. To prove the propriety and importance of conference meetings would be unnecessary, were not the opposition to them so strong in some places, as to prevail with serious people, who have not been accustomed to them, still to neglect them. The opposition here mentioned is not peculiar to professed Deists, the immoral and profane; it is often manifested by formal professors, and, with sorrow be it spoken, by many public teachers of religion. Opposition from such a quarter chills the affections, and discourages the pious attempts of the friends of religion, who always associate the idea of the ministerial office with cordial, judicious friendship to the cause of the Redeemer. But even in places, where opposition from such characters is felt, it is of great importance, as we hope to prove, that the few friends of Christ frequently meet for prayer and religious conversation. To Christians in general, and to those in particular, who are much exposed to the opposition of carnal professors, the following remarks are with affection addressed:

1. From the nature of religion, and from the practice of the saints, occasional meetings for social worship, prayer and conference, evidently appear proper; and proper too, notwithstanding any supposable opposition from those, who ridicule religious affections. They are proper because religion is of a social nature, and very much consists in the sincere and mutual expressions of benevolent affection. It is proper for Christians to "speak of the glorious honour of God's majesty and talk of all his wondrous works." It is proper for them to meet for this purpose, that they may "shew forth from day to day his salvation." It is proper for them in this respect to imitate the ancient saints; for "they that feared the Lord spake often one to

to another, and the Lord hearkened and heard it, and a book of remembrance was written before him for them who feared the Lord and thought upon his name." "Give thanks unto the Lord, call upon his name, *make known* his deeds among the people; sing psalms unto him; talk ye of all his wondrous works. Glory ye in his holy name: let the heart of them rejoice that seek the Lord." "I will praise thee, O Lord, with all my heart; I will *show forth* all thy marvellous works. I will extol thee, my God, O King, I will *declare* thy greatness. And all men" (if they do their duty) "shall abundantly *utter* the memory of thy great goodness. O that men would praise the Lord for his goodness, and for his wonderful works to the children of men." These passages, and many more like them, not only evince the propriety of frequent Christian conversation, social prayer and praise, but very strongly imply the obligations, Christians are under, often unitedly to engage in them.

But, 2. In the tenth of Hebrews the apostle directs—"And let us consider one another, to provoke unto love and good works; not forsaking the assembling of ourselves together as the manner of some is, but *exhorting* one another, and so much the more as ye see the day approaching." From the command here to exhort one another, it is evident, that the apostle has not reference in this passage to public worship. The text is too plain to need a comment. In the 3d chapter of the same epistle Christians are required to "exhort one another daily, while it is called to-day." In the 3d chapter of Colossians the same duty in substance is enjoined. "Let the word of Christ dwell in you richly in all wisdom, teaching and admonishing one another in psalms, and hymns, and spiritual songs, singing with grace in your hearts unto the Lord." The saints have the promise of Christ's special presence, when they meet for his worship. "Where two or three are gathered together in my name, there am I in the midst," says our blessed Saviour. Where is the true Christian, who does not desire an interview with his glorious Redeemer?

3. It is not easy to conceive how Christians can glorify their heavenly Father, while they neglect such meetings. For Christians to be active in glorifying God, is to let their light shine in the view of others. To be conscious themselves only, that they have the true light, is like lighting a candle and putting it under a bushel, and not on a candlestick. The glory of God is in an important sense committed to the care of Christians. Upon their fidelity it depends whether it shine or not. Do they appear delighted with his service, engaged openly and boldly in his cause, and more pleased with the company of zealous Christians than with any other? Then it is easy to see, they glorify God; for they then implicitly declare, that the be-
ing,

ing, character, honour and service of God are higher in their estimation, than any other object or pursuit. And to be thus distinguished from the world is the *only* way, in which they can be active in promoting the divine glory. If they are barely punctilious in attending public worship, and in discharging the common duties of humanity, while they treat other meetings for social worship and religious improvement with aversion or neglect, there will be room for the question, What do ye more than others? "What need is there of religion? can't we be good members of society without it?" The saints can give a practical answer to this infidel question only by coming out from the world, and being separate, not in their common business, their food, and their dress; but in their affections, in their joys, and in the objects of their pursuit. Let them glorify God by making it appear from their lives, that his religion is a reality, a practical principle, as different from all the theories of human invention, as light is from darkness. Let them show to the world, that they esteem the divine glory above worldly honour, ease, or affluence; or let them cease to assume the name of Christians.

4. Religious meetings for conference are important as a mean for the conviction and salvation of sinners, and more important in proportion as other means are less enjoyed, which is generally the case where conferences are most opposed. Nothing has a more direct and successful tendency to alarm and convince the unregenerate, than for them to see the satisfaction and engagedness of Christians in the truths and employments of religion. In this way the cavils of many Deists have been silenced, and many thoughtless souls brought to a sense of their danger. That such meetings are peculiarly calculated to awaken and alarm the wicked, is very evident from their strong and virulent opposition to them. When they see Christians thus engaged with so much seeming satisfaction, they feel, that there is an essential difference between the relish of their hearts, and that of the saints. This suggests to them, that they can never be happy without a change of heart. They then feel, that the same heaven, which gratifies a Christian, would be tiresome and intolerable to them. Hence Christians, in frequently meeting to engage in the worship of God, give formal professors and all other classes of the wicked, loud and practical warning of their guilt and their danger. And this warning is often thus understood; and on this account it is eminently useful and important to awaken and save perishing souls. O Christians, who know "the terror of the Lord," let your conduct at least "persuade men."

5. Nearly connected with the two preceding considerations is the general prosperity of religion; to promote which, conference

ference and prayer meetings have been singularly beneficial. For, beside their tendency to inspire a general spirit of inquiry, they are suited to keep alive and increase serious impressions, where they are begun. Many, it is presumed, even in places, where religious affections are generally despised, have some apprehensions of their danger. Such awakenings, it is feared, often prove like the seed by the way side, for want of Christian assistance and direction.

The writer of these remarks knows, by experience, how disagreeable it is to be under such exercises without knowing to whom he might apply for direction or advice, and indeed without knowing that others had similar exercises. Though God is the only and sovereign Agent in awakening and converting sinners, yet the use of means is adopted into his plan of operation. In an important sense the want of proper means occasions the loss of many souls. But religious meetings, where doctrinal and practical subjects are freely and tenderly discussed, have a happy tendency to encourage seriousness, cherish convictions, and fix in the mind a deep sense of eternal realities. Farther, as the prosperity of religion depends entirely on the holy will of God, great is the encouragement for Christians unitedly to supplicate his interposition in its favour. "Ye that make mention of the Lord, keep not silence, and give him no rest, till he establish, and till he make Jerusalem a praise in the earth." Saith Jehovah, "I said not unto the seed of Jacob, Seek ye me in vain;" but, "Ask of me things to come concerning my sons, and concerning the work of my hands command ye me." These endearing, condescending expressions afford Christians the greatest encouragement, and lay them under the most solemn obligations to meet together frequently, and strive and pray for the spread of religion.

6. The meetings under consideration have a natural and happy tendency to promote religious knowledge and religious affections among Christians. It is unnecessary to prove, that a frequent discussion of religious subjects is the way to obtain a knowledge of them. Almost as unnecessary is it to remark the importance of Christian knowledge in this age of licentiousness and infidelity.

At such seasons of social worship Christians can become acquainted with the sentiments, exercises, views, trials, afflictions, and joys of each other. This acquaintance, besides directing them in the Christian life, will lead them to sympathise in each other's afflictions, and participate in each other's joys. In this way, as fellow travellers, they will mutually assist each other in the rugged journey of life. For the dear followers of Christ often to unite in addressing the *same* infinite Being for the *same* blessings, to join in singing the praises of the *same* Saviour,

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to converse upon the *same* animating subjects, and to be engaged in the *same* glorious cause has the most direct and natural tendency to unite them in sentiment and in the bonds of brotherly love, animate their devotion, and encourage them to fight the good fight of faith. On the contrary, if Christians have little or no intercourse with each other, only in their worldly concerns, their religious affections will languish, and the public worship of God will commonly be to such, a cold, tiresome, uninteresting service. Let all the followers of the Lamb "study the things, which make for peace, and things whereby one may edify another."

7. No solid objection can be urged against the lawfulness, propriety, and importance of conference meetings. It is in the view of Christians, no objection to them, that Deists, formal professors, and all the enemies of practical godliness dislike and oppose them. It is no excuse for Christians to neglect them, because they are violently opposed. "The friendship of the world is enmity with God." "He, that will live godly in Christ Jesus, shall suffer persecution." The friends of Christ must expect, through much tribulation, to enter into the kingdom of heaven. Let not their hearts be troubled, neither let them be afraid.

Christians cannot excuse themselves in the neglect of such meetings, because they are the occasion of much sin, or for fear they will cause other evils. They have been proved to be a duty; to perform which, belongs to Christians, leaving all the consequences with God. "Behold, to obey is better than sacrifice, and to hearken, than the fat of rams." Let Christians take their place, and not assume the prerogative of Divine Providence.

Nor can Christians lawfully neglect this important duty, and substitute some other in its place. One duty never interferes with another. Different duties are to attain different objects. The Christian may not spend all his time in the field, nor in the closet; for this conduct would prevent him from watching over and exhorting his fellow Christians, which he may not neglect.

Let all, who love the Lord Jesus, boldly appear on his side, openly espouse his cause, and exhibit to the world, an example of the efficacy of that religion, which constitutes the new heart. And let all, who feel uninterested in the glory of the Redeemer and the spread of his cause, no more deceive themselves with the hope, that they are Christians. "Every man's work shall be made manifest; for the day shall declare it, because it shall be revealed by fire; and the fire shall try every man's work, of what sort it is."

ADELPHUS.

No. 12. Vol. III.

L L I

CHARACTER

CHARACTER OF THE AGREEABLE MINISTER.

THE agreeable minister in his public performances is concise. He does not weary the patience of his auditors with long prayers and long sermons. Instead of detaining them the tedious space of an hour and an half or two hours, in his exercises, he has the *humanity and politeness* to dismiss them after a detention of *forty minutes*, or an *hour* at the farthest.

In address, his manner and aspect are agreeable. In prayer, and in the delivery of his sermons, he puts on no airs of *awful solemnity*, but his utterance is gentle, mild, pleasant and charming; his periods are harmonious; his cadences soft and delightful, while a benignant and sweetly complacent smile diffuses orer, and plays upon the pliant features of his engaging countenance.

Nor is he less agreeable in matter, than in manner. In prayer, he makes choice of acceptable words and pleasing expressions; such as will excite no unpleasant emotions in the mind, no sentiments degrading to the *dignity* of human nature, no ideas to disturb the conscience, or wound the sensibility and feelings of the heart; but he happily chooses words and expressions of an opposite nature, tendency and effect; such as soothe and tranquillize, tune all the affections of the heart to pleasing unison and delightful harmony, and elevate the soul on the wings of complacent, cheerful and lively devotion, to that all good and gracious Being, who is the friend of men; who with *complacency* beholds his great family, and will have them *all* to be saved.

In his discourses, he judiciously avoids all abstruse and intricate subjects; all controverted points in theology, and all such doctrines, as might occasion disturbance to, and among his hearers. He does not meet and address his people on the Sabbath, as one commissioned "*not to send peace, but a sword*"; to set a man at variance against his father, and the daughter against her mother, and the daughter-in-law against her mother-in-law." But studying the things, which make for *peace*, he prudently, in his preaching, declines the use and application of such *hyperbolic*, and highly *figurative* expressions, as *seem* and *only seem* to represent man as "*shapen in iniquity and conceived in sin*;" as being "*estranged from the womb, and as going astray as soon as he is born*;" as being so depraved, in a natural or unrenewed state, as that "*every imagination of the thoughts of his heart is only evil continually, and fully set in him to do evil*;" as possessing a mind, which is "*enmity against God, which is not subject to the law of God, neither indeed can be*." Nor will his *complaisance* allow him to suggest the idea,

idea, that his hearers, either generally, or in any instance, like the wicked Jews of old, are a brood "of serpents, a generation of vipers, & of their father the devil." Neither will his *refinement* and *delicacy* allow him to shock the mind with the frightful and terrific words, "hell, damnation, lake of fire," &c. He carefully avoids *invidious* distinction, in his public addresses, between saints and sinners; and instead of *hurting* the feelings of the latter, and *discouraging* them in their laudable use of the means of grace, by telling them that "God heareth not sinners;" but that "their thoughts, their way, their sacrifice, and even their prayers, are an abomination and sin" in the pure eyes of the divine holiness, he exhorts them in common with saints to *grow* in grace, to cherish all their *good dispositions*, to cultivate their *virtuous affections*, and to make *advances* in every *good attainment*. Possessing ideas of God, which are rational, honourary and attractive, he does not describe him as a being of "vengeance, and recompense, as a consuming fire, as angry with the wicked, as setting his face against them and dealing with them in fury;" but represents him as a being, rich in mercy, as delighting in pardons; as not willing that any should perish; as beholding his frail and wandering creatures with eyes of *indulgent complacency*; as pitying their weaknesses and infirmities; as easily *reconciled* to them, and as disposed to accept their *sincere*, though imperfect services. By representing the divine character in this amiable, lovely and attractive manner, his hearers, instead of viewing God with emotions of terror, view him with pleasing and delightful sensations, esteem him as their father and friend, derive *consolation* from his great and precious promises, and *confide* in his faithfulness as a sure pledge of a happy life beyond the grave. Well acquainted with the nature and duties of Christianity, he describes them in so rational, just and engaging a manner, as to charm the ear, *delight the heart*, and *ensure obedience*. Exhibited by him, in her lovely form and charming beauties, religion is divested of superstition, enthusiasm and severity; and of every thing of a disagreeable and repulsive nature, or discordant with the *best feelings of the natural heart*. Thus exhibited in her native and alluring beauty, she captivates *every soul*, and effectually recommends her injunctions to the practice of *all*. Liberal and candid in his sentiments, he imposes no *Shibboleth* upon those, who are desirous of making a public profession of religion, and of availing themselves of the privileges of the positive institutions of the gospel. *Whoever will, may come*. He extends the invitation to all. Nor does he imprudently censure, and otherwise discipline any members of his church, nor *encourage* the practice, knowing that this would create uneasiness and disturbance.

disturbance. However some of the members do not give quite so good evidence of their faith in the gospel, as could be desired, nor quite so good evidence of a moral and religious life, as could be wished; yet, for the sake of peace and Christian harmony, he wisely judges that it is best charitably to pass over their imperfections, and leave them to judge for themselves, and conduct as may appear right in their own eyes. With the innocent amusements of the card table, the assembly room, the theatrical entertainments, &c. he does not interfere, unless by encouraging a moderate indulgence of them, and civilly cautioning against excess. His liberality of sentiment leads him to think favourably of Jews, Mahometans and Pagans, as fair candidates for heaven, and with a laudable zeal and vehemence, to oppose every illiberal and contracted theory, or scheme of religion.

Such is the character of the agreeable minister in the pulpit; and agreeable is the result of the agreeable manner and matter of his public performances. His people, in general, are Christians by baptism, and many of them by profession. Happy in their friendship, he enjoys the liberal and substantial effects of it. While he thus imparts to them spiritual things, they cheerfully and with an unsparing hand contribute to him of their carnal things. No religious controversies and altercations arise among them, to their, or to his disturbance; no enthusiastic freaks, no religious glooms and wild commotions, no disgustful canting, nor evening prayer meetings to carry on the works of darkness. Such unhappy and evil events never exist. But if at any time they begin to exist, care is taken to crop them in the bud.

In his services on funeral occasions the agreeable minister acquits himself agreeably. He consoles the mourners with the consideration that they have not to mourn, as those, who have no hope; that their deceased relative and friend has escaped from the pains and troubles of this life, and is now hopefully in a state of rest and peace; that their affliction is but a fatherly chastisement, and designed for their best and everlasting good; and that they may joyfully hope that ere long they will meet the deceased and all their pious friends, in a better world and life, where the union will be unspeakably joyful and endless. These consoling suggestions are enforced and strengthened by the occasional prayer.

In his visits to the sick and dying, all the tender sympathies of his soul are called into lively exercise. He kindly comforts them with the pleasing idea that their heavenly Father and Friend afflicts them for their good; reminds them of their past sober, regular and moral deportment, as a comforting ground for their hope in the rich mercy of God, and his gracious acceptance of them, should their sickness be unto death. But should their past conduct have been notoriously abandoned and irreligious,
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and they should manifest much anxiety and distress of mind, from an apprehension that the door of mercy is closed against them, and that their end will be destruction, he will endeavour to soothe their troubled minds and assuage their anguish by exhibiting to their view the infinite benevolence and boundless compassion of God ; his *love of sinners*, his willingness and ability to save the vilest of men at the eleventh hour ; that his merciful ear is open to *their cry* ; that they must look to him in prayer in the *best manner they are able*, and that he will hear and grant them an answer of peace. Thus, instead of *unfeelingly* adding to their distress, by representing their situation as exceedingly dangerous ; that their prayers will not be heard unless made with a renewed temper of heart ; that they are absolutely dependent on the sovereign mercy of God for a new heart, and that it is very uncertain whether he will give them such a heart ; that they justly deserve the infliction of everlasting wrath ; that should this be their awful portion, it will be owing to themselves, to their own voluntary perverseness and opposition to the method of salvation as exhibited in the gospel. Instead of thus adding distress to their already distressed minds, he administers the balm of consolation, animates them with hope, and inspires them with *confidence in the divine mercy*.

In his parochial and social visits, he is *pleasant and facetious*, and relates anecdotes in a most *agreeable and humorous manner*. With much ease and fluency he converses on the common occurrences of life ; the domestic affairs of the family ; on fashions and amusements ; the concerns of the state ; on foreign concerns and events, and on whatever subjects appear to be most interesting and desirable to his people ; but subjects of religion, and especially those of an experimental nature, he but seldom if ever introduces, knowing that such subjects tend to *disputation, spiritual pride, and a train of evil consequences*.

On festival occasions, such as weddings, he is exceedingly *agreeable*. Instead of checking the innocent festivity of the guests, either by looks, or words, or actions, he gives it countenance by his presence, and, occasionally, by moving to the sound of the viol and joining in the intricate mazes of the sportive dance. In this he acts a very *considerate and prudent part* ; for were he hastily to withdraw from the scene, and, especially, with marks of disapprobation, he would incur their displeasure. Besides, by uniting with them in innocent amusements, he will be likely to keep them from *extravagance and excess* ; and above all, by thus insinuating himself into their esteem and affections, he will be in a situation *peculiarly favourable* to recommend to their love and practice, a religion which is *social, cheering, and rational* ; a religion *pleasing to their minds and congenial with the desires and feelings of their hearts*. How much better is it

it to conduct thus; *thus* to accommodate himself to the disposition and views of all, that he might *gain some, and win many*, than to conduct in such a manner, as to represent the benign religion of the gospel as *incompatible with the pleasures and amusements of the world*, and as possessing such qualities, as none can love and cordially embrace, but the *gloomy, the unsocial, and the austere*.

Such is the character of the *agreeable minister* ! How beautiful is the portrait ! How charming the picture ! *Let us attentively survey, and consider it well. Let us look upon it, and receive instruction.*

N—E.

MESSRS. EDITORS,

The above hasty sketches are respectfully submitted to the disposal of your superior judgment ; should you judge it best to publish them in whole or in part, when the result is known to the writer, he may be induced to furnish for the Magazine, the character of the faithful minister.

Yours, with esteem and respect,

THE AUTHOR.

RELIGIOUS INTELLIGENCE.

DOMESTIC.

EXTRACTS FROM REV. MR. CRAM'S JOURNAL.

(Concluded from page 437.)

Nov. 28. **R**ODE twelve miles without passing any house, and without any refreshment excepting a drink of water. I thought of the different situation I was in from what the people in Massachusetts experienced on this Thanksgiving day. But I was under circumstances to realize the astonishing mercy of God. There were four or five families in the neighbourhood where I lodged. I gave notice I was a Missionary, and where I expected to lodge, but none came in to see me. The woman of the house where I lodged, embraced every opportunity to converse with me on the things of religion. She embraced hopes of conversion many years ago, but was under great disadvantages about attending on religious instruction ; if there was a meeting in the neighbourhood, she was not allowed to attend. Her husband appeared, as he professed, not to place any value on Christianity.

Came to the Scotch settlement at the Big Spring, where I tarried till after the Sabbath. Preached to them from Deut.

viii.

viii. 1, &c. and Luke vi. 20.. Since I first visited them, this settlement has much increased. It now consists of about 43 families. A church was lately gathered here, consisting of about 50 communicants.

Saturday, visited a house where a grand-daughter of President Edwards lives. She has distinguishing ideas of religion, and is considered a pious person.

December 22, Lord's day. Preached in Farmington at the Sulphur Springs from Heb. iii. 7, 8, 9. The hearers were composed of different denominations. The people in this settlement are from different parts. The most wealthy are from Maryland. It was thought too late to have a second sermon, but I gave an exhortation, and particularly urged it upon them to labour to have a stated place of preaching near these springs, as numbers now and formerly, when I have preached in the vicinity, have shewed a readiness to attend on preaching. I was invited to lodge in Phelpsstown, two miles and a half east. This family are Presbyterians from Pennsylvania. They have experienced many difficulties from the laxness of the new settlers in these parts. In the evening two families were together, and I laboured to instruct them how to oppose lax sentiments, and to show them what use they should make of the opposition they experienced. One of Dr. Bellamy's sermons on the wisdom of God in the permission of sin was read.

Monday evening, read some things from the Moral Repository, which I thought were calculated to gain the attention of youth; but two young men, who had come in, went into another room. Some of the youth of the house were attentive, and shewed the advantage of early instruction in the principles of religion. The young men, who came in, were engaged to promote a frolic. One was a loose character; they were both from New England formerly. I spake on the evil of frolic-ing. Many in these parts could not tell who was the first sinner, and some could not tell who made them.

A woman spake to me who used to keep a public house in Onondaga. She wished me to call at her house. She has become a distinguished member of the church, though formerly she said she was hypocritical in her attention to ministers. Conversed with some women; one appeared much exercised about her soul.

Dec. 31. Came to Nine Mile Creek. Called at a public house, where the heads of the family are professors of religion. They were making preparation, young people and others, who had appointed to dance there that night. I signified my readiness to preach to them, but no place was found for preaching.

1806, Jan. 1. While my horse was shoeing, conversed with a married person who had been at the ball last night, who seem-

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ed some affected with my remarks. Came on to Onondaga-hollow ; visited the Episcopalian Missionary. He was decidedly against the amusements practised at this season. This Missionary had laboured to introduce himself to the Onondaga Indians, but had not been successful. One observed they had such objections as these : the disorders which took place among white people, which were not known among Indians, such as drunkenness, cheating, stealing, running in debt, fighting, being put in jails, state prison, &c.

Thursday morning had discourse with one who has embraced hopes he was converted since he came to this part of the country.

Friday came on to Rev. Mr. Leonard's, in Cazanavia. They have lately been engaged in this place in building a large and elegant meeting-house, which is nearly completed. This is one of the most flourishing villages in these western settlements ; it was begun by foreigners from Holland. Mr. L. had great hopes from his exertions, and thought he could effect the same in other places had he opportunity. I stated how many meeting-houses were now used by sectaries in my native State. He thought they would yet be the means of obtaining true preaching. There are about 60 members in the church in this place.

Jan. 5. Lord's day. I preached from Matth. xviii. 20. One was here from near Oneida Castle ; conversed some with him on Indian concerns, while the people were coming together. Made remarks to them from Ps. ii. After meeting conversed with a teacher of a school of decent address, lately from Vermont, who advocated the universal restoration of all created intelligences to happiness. Friday came on to Stockbridge, about 6 miles. Since I was in this place before, the Oneida pagans have agreed to hear the gospel preached in this town. This Sabbath they had appointed to meet here for the first time, but something has prevented. This was brought about by some address that passed betwixt the Christian and the Pagan Indians at Oneida, respecting attending to the Alleghany prophet. The Stockbridge Indians advised the Pagans to try their religion, so if one failed the other might support them.

Monday visited one of the schools. Preached from 1 Cor. xii. last verse. Gave the Indians an account of my travels among other Indians.

Jan. 10. Friday. Visited the North School in Stockbridge. Above thirty attend this school, and appear as well as schools in general. The master is a Mohegunuh, and most or all the scholars are of the same tribe. The master teaches them the Westminster catechism, which they have in their own language, once every week. Visited some families. They appeared very decent

decent and attentive. At one house conversed with a youth of about 16 years of age, who lately joined the church in Stockbridge. The schoolmaster is a man of sense, has a talent for governing a school, and appeared some thoughtful about his soul.

Friday evening a woman came to see me, who has been under concern for her soul. Others came with her. She expressed great desires that God would open her eyes, that she might see her wickedness. Her father, who was with her, and who has been a great drunkard, it was thought was deeply affected. Another expressed some hopes she had met with a change lately. Two professors appeared serious, and engaged to learn more of the way of truth.

Lord's day, visited the Indians at Oneida Castle. Their Missionary has not visited them, it was thought, since last October. There are four professors of religion, who are white people, in the Castle. Met with a number of white people and a few Indians at Schenado's house. Some of the white people had been at the pagan meeting in the south settlement. From a consideration of the destitute situation of the church at Oneida, spake from Isaiah liv. 11—14. One laboured to interpret for me after preaching, but he was not very capable. Schenado took me very affectionately by the hand, and thanked me for attending a meeting at his house. He wished much to have a minister live with them. He said their minister told him they must procure some one who is young to attend to them. They thought they could be better provided with an interpreter if I would meet with them again.

Jan. 13. Monday evening preached at a school house in Vernon, from John iv. 10. Conversed with one who had some difficulties respecting distinguishing doctrines.

Tuesday attended a meeting with the pagan Indians at Hendrick Smith's. Though a stormy cold day, about thirty attended with their principal men. Spoke from Mark xvi. 15. Was particular in explaining the law of ten commands, and of the great preparation there was made to reveal the Lord Jesus; of the necessity of such a Saviour, and that he might be known when he appeared in the flesh. They were very attentive, returned me many thanks, made speeches to their people on what I said; some said they never heard these things so plainly stated before. Wished me to meet with them at their council house. One of their speakers urged the importance of taking pains that all their people should attend.

Wednesday conversed with some professors of religion at Vernon, who were in perplexity about their soul concerns. One of them heard me preach yesterday.

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Thursday

Thursday rode to Oneida Castle, but the interpreter they expected had not come. One of the chiefs agreed he would go after him if I would meet with them on the next day. I agreed, and rode to Verona, where I found Mr. Job Wight, a candidate for the ministry. He preached in the evening; I gave an exhortation, and spake of the temptations they were exposed to since the attention to religion among them. They wished me to preach to them.

Friday two of the church in Verona and Mr. Wight accompanied me to the Castle; but the interpreter could not be procured. Had an interview with White Martinus, a chief, two of the Dennies, and Isaac Webster. As I had heard of their wish for preaching about the commencement of the year, I reminded them of what is stated of the birth of Christ in the 2d of Luke. They wished me to speak to Domine Brisset or some others, about obtaining a minister to come and reside with them. Spoke of the neglects of their Missionary. I stated that his advanced age, &c. might be a reason of his not attending on them, that they were men of business, and must labour to be in a way to take care of themselves, and to join with our white people, some of whom were with me, and labour to get a minister betwixt them. The chief gave me thanks for attending upon them, and they agreed if a minister should come on, they would assist him what they could; that a house and land was appropriated for the purpose of supporting a minister.

Saturday preached at Verona, on walking in the fear of the Lord and the comfort of the Holy Ghost.

Jan. 19. Lord's day met with the pagan Indians at their council house; spake to them from the 2d of Luke, on the birth of Christ, and what was said by the angel and the heavenly hosts. About sixty heard me with attention. I desired them to inform me if they did not understand any thing I said before or at this time. One of their speakers, after speaking to the people, desired me to speak on the seventh command, what I had said at the other meeting, as some were now present who did not hear me before. They returned me many thanks; and one observed they should labour to inculcate what I had observed to them, from Sabbath to Sabbath. They remarked that their prophet had urged the same things respecting drinking, and the law of marriage, &c. I observed, that I was glad of many things the prophet urged, but he could point out no way in which our sins could be forgiven; that he had no proof in favour of their old customs of worship. I laboured to illustrate the doctrine of atonement.

REVIVAL

REVIVAL OF RELIGION AT WRENTHAM.

MESSRS. EDITORS,

If the following narrative of the revival of religion in the North Parish in Wrentham, will, in your judgment, be gratifying to your Christian readers, you will please to insert it.

IN June, 1798, I took upon me the pastoral charge of the church in this parish. The church was then small, consisting of about fifteen male members, and not far from the same number of females. The church appeared united in a belief of the Calvinistic system of doctrines: and but little opposition was made to those doctrines in the society. The people generally attended public worship, and, perhaps, with as much decency and order in time of worship, as in congregations in general. But it did not appear that the great concerns of eternity had much impression on the minds of many. Some of the youth, as usual, were pleased with those amusements which serve to remove the mind farther from serious consideration, and to prejudice it against the self-denying religion of Jesus.

About a year after my connexion with this people began, attempts were made to set up a monthly religious conference. These attempts, after meeting with discouraging circumstances, succeeded so far, that numbers attended the conferences beside professors of religion.

At length, these meetings became more frequent than at first; and, by many, were esteemed useful in communicating religious instruction, and in promoting union among Christians, in seeking the prosperity of the Redeemer's kingdom in the world.

Although, for the first three years of my ministry among this people, there appeared no general awakening among them, yet God was graciously pleased to dispose a number to join themselves with the professed friends of Christ; eleven persons were added to the church, of whom three were by recommendation from other churches.

In the winter of 1802, several persons appeared to have their minds solemnly impressed with a view of their sins and danger. This attention was principally among heads of families. Tho' this attention did not embrace the whole parish, yet it might occasion the general solemnity, which for a time appeared.

Now our conference meetings had more numerous attendants than before the awakening began. Numbers appeared to feel that they could neither please God, nor be happy, while destitute of the religion of Christ.

There is reason to believe, that several of the awakened became reconciled to God. The number of praying families was increased,

increased, and the church enlarged with professed friends to Christ and his kingdom. This year eleven persons were added to the church.

It pleased a sovereign God to continue his gracious visit among us, notwithstanding the ungrateful returns we made for past favours, and the refusal of many to comply with the reasonable requirements of the gospel. In the year 1803, several other persons appeared to have their minds seriously impressed with a conviction of their sinful hearts and lives, and of the punishment justly due to them for sin. Some of these, as they hoped, were made willing to accept of sovereign mercy, and devote themselves to the interest and honour of the Redeemer. This year eleven more were added to the church : four of whom were young persons. In the following year three more of the youth publicly covenanted with God and his people.

After this, for several months, there appeared a great degree of coldness and inattention to religion among us. But few attended the conference meetings. Even among professors of religion, there appeared a want of zeal and engagedness for the cause of Christ. In the fall of the year 1804, and winter following, God was pleased graciously to visit, by the effusions of his Holy Spirit, another part of this town, under the ministry of the Rev. Mr. Fisk. Though we all knew this, yet a general stupidity apparently remained on the minds of those who had never manifested any friendship to religion. But several of the friends of religion among us, by seeing and hearing what great things God was doing in another part of the town, appeared greatly to rejoice, and to feel a fresh engagedness for the interest of religion, and very desirous that God would again visit us in this part of the town by his special influences. At length these desires were, in a degree, joyfully gratified. Early in the spring of the year 1805, a number of the young people in the parish appeared to have an impressive view of their lost state by nature. The important interests of their souls manifestly employed their thoughts and concern. This attention rapidly increased among the youth. It soon appeared that nearly thirty persons had their attention to their souls arrested. For a short time, there appeared a general solemnity upon the minds of the people in the parish. Our weekly conferences were uncommonly full for several weeks ; at which, and on the Sabbaths, the assemblies were unusually attentive to gospel instruction. But this general solemnity soon abated. Still a considerable number appeared to have deep and abiding impressions on their minds. With these it was now easy to find access. Their minds were open to receive instruction, and, with eagerness

gerness, would they listen to truths which describe the natural heart of man, and distinguish its exercises from those of the heart renewed by sovereign grace.

In the space of a few weeks, after the awakening extended, as above noticed, nearly twenty persons appeared to entertain some hope that they had become reconciled to God, and could trust in Christ as the only, and all-sufficient Saviour of sinners. Of these sixteen have been added to the church.

In the latter part of the summer, there appeared a considerable abatement in this good work, as it respected new instances of conviction and conversion; also respecting some who had been solemnly impressed in mind concerning the state of their souls. It is to be feared that some of these have in a degree lost their impressions, and remain destitute of any evidence that they are at peace with God. Should they continue impenitent, and return to a state of mind void of all conviction, the prospect before them must be very gloomy indeed.

We trust, however, that God has not wholly departed from us, relative to the influences of his Holy Spirit on the minds of numbers among us. In the space of a few months past, a few new cases of awakening have appeared, and some of these do entertain a belief that they have become truly friendly to God.

Our public assemblies still appear attentive and solemn in time of worship: and a goodly number continue to manifest a delight in the religion and kingdom of Jesus Christ.

It will, probably, be expected, that some account be given of the nature of this work in the effect produced in the views and exercises of those who have been the subjects of it. This will now be attempted. It appears, in general, that the first impressions on the minds of the awakened, were a sense of the dangerous state they were in on account of their sinful lives. This view of themselves is soon followed with a conviction of sin, being of the nature of opposition to God in his character and government. In some, this conviction is much clearer than in others. The most of them express a sense of their entire moral depravity; that they have been, not only destitute of any right exercises of heart, but have been wholly selfish in all their feelings and conduct. With this view of themselves, they see it would be just for God to execute upon them the penalty of the divine law, and they often express their astonishment that he hath not done it already. This conviction of sin, in a great degree, silences the objections against the doctrines of divine sovereignty, which are commonly made by unconvinced sinners.

There has appeared a difference as to the duration of conviction in different persons, before they obtain relief; some obtaining it much sooner than others. A difference, also, respecting
terror

terror and distress of mind. On these accounts, some who are sensible of an alteration in the exercises of their minds, have been ready to doubt of their being of the right kind. For they suppose such great sinners as they have been, must have greater terror, clearer convictions, and of longer continuance, than they have been the subjects of.

Those who have given evidence that they have become new creatures in Christ, express a willingness to be in the hands of a sovereign God : a delight in his character and government, an approbation of Christ as held up in the gospel, and trust in him, as an altogether suitable Saviour for such sinners, as they see themselves to be. Such exercises as these are accompanied with a peculiar delight in the society and religious conversation of those, whom they esteem as friends to Christ. They also manifest a great delight in the word and worship of God, esteeming that preaching the most desirable, which is the most searching. In private conversation, they express a great desire of knowing what are the distinguishing traits between a true Christian, and an hypocrite. The more they attend to themselves, in the light of divine truth, the greater discovery they make of the vileness of their hearts. And this discovery often occasions fears lest they have been deceived concerning their hope of being reconciled to God. But these fears are often succeeded with increasing desires after conformity to God, and a greater delight in his service.

Whether *all*, or *any* of those among us, who lately entertain a hope that they are born of God, have really experienced that important change, will fully appear hereafter. But when we see those who have been thoughtless about religion, vain and worldly in their tempers and lives, become thoughtful about their souls, convinced of sin, and manifesting friendship to Christ and his cause ; must we not conclude that this is the work of the Holy Spirit, who, when he comes, convinces sinners of sin, of righteousness, and of judgment ? In this way God increases the number of his friends, counteracts the influence of delusion and wickedness, and manifests the riches of his grace, in his kindness to penitent sinners, through Christ Jesus. In view of such a discovery of the glorious God, true saints rejoice, and give him the praise. It becomes all who have named the name of Christ, carefully to depart from iniquity, and to stand fast in the Lord. In this way they will please God, exhibit evidence of being real disciples of Christ, and enjoy a comfortable hope of appearing with Christ in glory.

That God would revive his work, by the extensive spread of the gospel in the world, by the conversion of sinners to true holiness, and by building up his church in gospel love and harmony,

ny, is doubtless the daily prayer of all the friends of Zion. And He, who hears prayer, will, in his own time, give gracious answers of peace.

JOHN CLEVELAND.

Wrentham, January 15, 1806.

Extract from a letter from Little Compton, in Rhode Island, dated Feb. 1806.

THE Lord is causing us to realize, in some measure, what we have been praying for in times past. The attention of all classes is called to the important concern of their souls; numbers are burdened with a sense of their sins; some have hopefully been brought into the liberty of the gospel; many of our moral professors have been made to fear and tremble, in view of their lost condition; some who have been opposed to the truth have become new creatures, and speak a new language; eight persons have been propounded for admission into the church, and numbers it is expected will come forth on the Lord's side; we hope forty or fifty. We had two meetings every day last week, except Saturday; they were full and attentive. From what we have learnt the work is progressing in different parts of the town. In an adjoining town the labours of Mr. D. have been blessed. Ten persons stand propounded to join the church. We wish for a remembrance in your prayers, that God would continue his work among us. I am, in great haste, yours, &c.

N. B. Since the Editors received the above, they have had the pleasing information that the good work increases in that favoured town.

POETRY.

THE PROMISED LAND.

ON Jordan's rugged banks I stand,
And cast a wishful eye
To Canaan's fair and happy land,
Where my possessions lie.

O the

O the transporting, 'rapt'rous scene,
That rises to my sight !
Sweet fields array'd in living green,
And rivers of delight.

There gen'rous fruits that never fail,
On trees immortal grow ;
There rocks, and hills, and brooks, and vales,
With milk and honey flow.

O'er all these wide extended plains
Shines one eternal day ;
There God, the Sun, forever reigns,
And scatters night away.

No chilling winds, or pois'nous breath,
Can reach that healthful shore :
Sickness and sorrow, pain and death,
Are felt and fear'd no more.

When shall I reach that happy place,
And be forever blest ?
When shall I see my Father's face,
And in his bosom rest ?

Fill'd with delight, my raptur'd soul
Can here no longer stay :
Tho' Jordan's waves around me roll,
Fearless I'd launch away.



DONATIONS TO THE SOCIETY.

From a Friend	- - - - -	DOLLS. 100 —
From a Lady in Marblehead, by Rev. Mr. May,		5 —

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